

2 [21]
AN [By Samuel Parker]
ESSAY

UPON THE

DUTY

OF

Physicians and Patients,

THE .

Dignity of Medicine,

AND THE

PRUDENTIALS OF PRACTICE.

IN TWO.

DIALOGUES.

LONDON:

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ESSAY

DUTY

OF

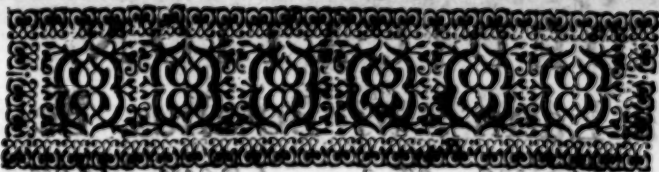
Physicians and Patients

IN THE

PRUDENTIAL OF PRACTICE

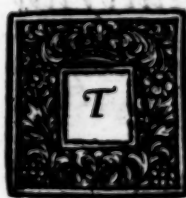


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J. M. ...



T O
RICHARD MEAD,
Doctor of Physick,

S I R,



*HE Subject of these
Papers is perhaps
as New as 'tis Ne-
cessary, in English.
Some Bright and Elegant
Authors of the Facultie have
given us their Thoughts upon't*
A 2 in

DEDICATION.

in Latin ; as Botallus, Benedictus, &c. Their Performances are now Scarce. Such of them as I could meet with have contributed what might have been wanting else in my own Design, and yet would not have furnish'd out all that the Argument requires. Between their Quota and my Own, I am not conscious of leaving out any thing Material to the Inquiry.

Every Physician knows much better than I can tell him, how serviceable an Attempt of this Nature may prove to vindicate the Privileges



DEDICATION.

vileges of his Profession, to dash Quackery out of Countenance, to keep Men within the Limits of their Characters and Capacities, and to put a stop to all that Maiming and Murd'ring in Cold Blood, which is the notorious and unavoidable Consequence of the Confidence of Some and the Credulity of Others.

I shall be very glad, if a Profession I have so great an Honour for, may find its Advantage in the following compendious State of the Case. At least I shall have the Satisfaction this Opportunity
gives

DEDICATION.

gives me, tho' a Stranger to you, of publishing my Gratefull Sense of these very considerable Favours Three or Four of my Friends have receiv'd from you. The Pleasure of these Noble Instances of Humanity must continue so lively upon your Memory, that I know I need not mention either the good Offices, or the Persons. And your Eminence in your Profession makes it unnecessary to add any thing more of your Character. Panegyrick, for the most part, serves only to supply a Defect of Stature, and set Short People upon Higher Ground. Besides, I know

DEDICATION.

*know you have not time to sit
for your Picture, and there-
fore I detain you no longer
than while I write myself,*

S I R,

Your most humble

Servant Unknown.



A N

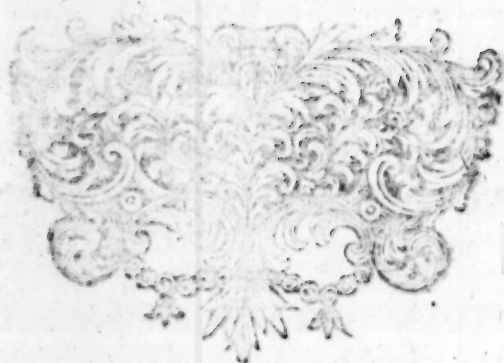
DEDICATION.

Knowest thou what time to sit
For your Pilsbury, and there
For I desire you to know
That while I write night

18

You are my friend

Yours affection



Yours

AN
ESSAY
 UPON THE
DUTIES
 OF
Physicians and Patients, &c.

OLYMPIA. JASILLA.

Ol. **M**ADAM, your Servant, I
 give you Joy of your Re-
 covery, but am sorry to see
 the Enemy Master of your
 Face still.

Ja. I thank you, Madam. I am sensible
 I owe the slow Return of my Health and my
 Complexion to Mismanagement. Had I
 took no Advice or Physick but my own, or
 my Aunt's, I had been better than ever I
 was in my Life, two Months ago: But my
 superstitious Brother could not be satisfy'd
 'till Doctors and Apothecaries were sent for.

The Family Receipt-Book was not worthy to be consulted, but every thing must be prescrib'd and order'd in *Latin*; as if the Vulgar Tongue were as dangerous in Physick, as the Papists make it in Divinity. There was the usual *Posse* of Strokes crooked and streight, of Dashes, and Dots, those costly Characters, which, for my part, I believe are only Show, and have no more Meaning or Vertue in them, than the Cant of a *High-German* Artist over the Exercise of his Fingers. However, the Physician and his Confectioner had their Doses too in their Turn out of the Scrutore; and so, you may be sure, I was cur'd with all the Deliberation and Art imaginable. If your Mouth waters for the Philosopher's Stone, you may easily find it, Madam, in a Physician's Books, or an Apothecary's Gallipots.

Ol. Gently, good Lady: One would think, by these peevish Reflections, your Physician had been more unfriendly than you represent him, and handed you out of a Fever into a Consumption. 'Such alas! is the Pride of human Nature,' says * a certain Doctor, who seems to have been well acquainted with it, that we had rather 'make forty false Steps, by following our

* *Pleriq; sunt qui malunt in sua ignorantia peccare, quam alieno duce rectè facere.* Leon. Botallus, de Medic. & Ægrot. Munere.

own Advice, than one true one by taking
 other People's. Under Favour, you treat
 the Faculty ill. Their Profession is Signifi-
 cant and Honourable. The Knowledge and
 Learning it requires, are such as answer up
 to the Dignity of the Mind, and deserve an
 earnest Application. Its Object is wide
 and valuable. 'Tis the great Blessing of
 Health, of which *Orpheus*, in his Hymn to't,
 says, *The World's an useless Mass when thou'rt
 away.* And its Importance reaches farther
 still. The Business of it is not only to ma-
 nage the Mechanism, and keep Dissolution
 at Bay; but Action, Employment, and Du-
 ty, depend in a great Measure upon the
 Physician. Without him, great Part of the
 World would be lost upon us; and the
 Bounties of Providence imperfectly under-
 stood. Human Nature would not know
 the Estate she is born to. Our Bodies would
 be never the better for half the Provision God
 has made for them; and the Mind, when in-
 commoded by the Body, would often find
 herself at a Loss for a Remedy. Let me
 add, That the Considerableness of the
 Profession (as * One, that had well weigh'd
 it, observes) appears too in the Extent
 of its Jurisdiction, which takes in the
 greatest Monarchs, as well as the meanest

* *Mirandum non est, si ob negotii pondus, non solum vul-
 gares homines, &c. Gabriel à Fonseca, Medic. OEconom.*

‘ Mortals. This holds the most absolute
 ‘ Princes in Coercion. Health itself does
 ‘ not exempt them from Subjection to their
 ‘ Physicians. And indeed ’tis a Homage
 ‘ they do with Satisfaction; for they know
 ‘ if they mutiny or murmur, they shall
 ‘ smart for’t. And since, Madam, I have
 now stept into Quotation, give me leave to
 make farther Use of the Learned, and to
 communicate what my little Reading affords
 upon the Topick before us.

Ja. Pray make the most of your Cause.

Ol. In general; ‘ To be qualify’d (says
 * *Tully*) to conferr a good State of Health
 ‘ and Habit of Body, implies a Sort of Affi-
 ‘ nity to the Divine Attributes. And † o-
 thers observe to the same Effect, that, ‘ The
 ‘ next Thing to giving Life, which is sole-
 ‘ ly in the Creator’s Gift, is keeping it up
 ‘ entire, and detaining it long. I go on
 with the same || Authors; ‘ He that recovers
 ‘ a Madman, almost makes a Man of him in
 ‘ the literal Meaning. He sets a reasonable
 ‘ Being, as it were, together again. The
 ‘ Divine may thank the Physician for many
 ‘ a Penitent; If the Latter had not prefer-

* *Nulla re ad Deum homines propius accedunt*, &c. *Cic.*
pro Ligario.

† *si dare vitam proprium Dei munus est*, &c. *Erasmus.*
Crocus.

|| *Qui lymphatum, phreneticum, furiosum, restituit*, &c.
Erasmus. Crocius, to the same Effect.

ved his Patient, the Former had miss'd of
 his Convert. A Lethargy makes a Man
 deaf to the most Pathetick Addresses; and
 the Confessor is like to do but little good
 upon one that's held in his Bed. 'Till the
 Brain and the Blood stand corrected in some
 measure, there's no room for ghostly Ad-
 vice. * Every Man owes his Parents but
 one Life, (says *Erasmus*) and we think it a
 great Debt; What Returns then may a
 Physician challenge at that Man's Hands,
 who stands indebted to him for seve-
 ral? He that has interposed between
 Us and Death in a Battle, and cut us out
 a Retreat, when a strong Body had shut us
 in, is such a Deliverer, as 'tis confess'd, has
 a Title to very solemn Expressions of our
 Gratitude. What does the Physician de-
 serve then, that does as much for us every
 Day? Again; 'Till Physicians were in Busi-
 ness; 'till Distempers came to be rightly
 distinguish'd; and the *Materia Medica* was
 sufficiently discover'd; how many People
 dropt before their Time? And how many
 that are now living and well, had never
 been born, if the Art of bringing them
 into the World had been less understood?

*Parentibus nihil non debemus, quod per hos vixit mu-
 nus accepisse quodammodo videmur, &c. Declam. in laud.
 Ara. Med.*

But

But I'm unwilling to try your Patience to the Length of my Collections.

Ja. Let me see; have not I Authorities against Authorities? ---- My Memory is a short one, but I think 'tis long enough for my Learning....I have a little Acquaintance with *French* Authors, and among the rest with Monsieur *Montaigne*, who, as I remember, makes an Argument against you of his Family's Longevity. ' My Father (says he) liv'd seventy two Years, my Grandfather sixty nine, my Great-Grandfather about fourscore; and ne'r a one of them ever swallow'd a Grain of Physick.

Ol. ' It may be so, (says a * Physician that answers him.) ' Exceptions are no Rule. ' These Gentlemen, 'tis to be suppos'd, ' were Men of exemplary Temperance and ' Sobriety, true to the Interest of their Constitutions, and manag'd themselves *Medically*, tho' perhaps they did not know so much. There are indeed Instances every Day, of People dying young, that have liv'd fast: But on the other hand, do not we see Valetudinarians, that observe Rules, and take care of themselves, reach a good old Age very commonly? *Galen*, as he tells us himself, brought a weak Constitution into the World; and yet he cultiva-

* *Rara non sunt Artis, &c.* Joan. Beverovicus contra Montanum.

ted and confirm'd it so effectually, that he
 was scarce ever indispos'd ; and lived to
 a Hundred and forty : Tho' *Suidas* says
 he dy'd in his Seventieth Year ; and *Alber-*
tus ab Eybe, (upon whose Authority, I know
 not) in his Eighty seventh. *Plato* and *Ari-*
stotle mention one *Herodicus*, that was natu-

rally the most infirm and-tender Man of his
 Time ; and yet by the Benefit of Art, and
 a right Government of himself, held it out
 to a Hundred.

Fa. The *Frenchman* objects, ' That the

Romans had no Physicians for Six hundred

Years ; and that *Cato*, their celebrated

Patriot, advis'd them to live as long as

they could without them.

Ol. ' And so they did, (answers the *Dutch-*

man) but not without Physick. There are

scarce any Physicians in *Turky*, but then

they have their Druggs and Receits, and

certain establish'd Maxims and Measures to

go by, both in Doctoring and Dieting

themselves. And what, at last, was the

Reason why the *Romans* and *Cato* were so

averse to Physicians? *Cato* himself tells

you in *Pliny*. It seems they had none

among themselves, and they durst not trust

the *Greeks*, because they had enter'd into a

solemn Combination to give no *Barbarian*

Quarter, that fell into their Hands. Now,

with Submission, this was not keeping out

Physicians, but *Russians*. The Quarrel

was

' was not to the Profession, but to the Men.
 ' They did not desire to stake Recovery a-
 ' gainst *Ratsbane*; and they were in the right
 ' of it. Agen; Medicine was not the only
 ' Thing they were uncivilized in for several
 ' Ages. *Tully* complains their Common-
 ' wealth had lain bare too long of other
 ' Parts of Knowledge and Improvements of
 ' the Mind, and particularly that no Philo-
 ' sophy had appear'd in the *Roman* Dress
 ' or Language. But now will any one in-
 ' ferr from hence, that *Cato* declar'd against
 ' a Profession of such Importance? If he
 ' will, let him consult *Cato* himself in *Pliny*,
 ' and there he will find, it was by Rule of
 ' Art he lengthened out his own and his La-
 ' dy's Life to such a remarkable Period.
 ' * Another Reason of *Cato's* Antipathy (says
 ' *Erasmus*) was the Austerity of his Tem-
 ' per, and his Partiality to his *Romans*.
 ' The *Greek* Physicians made too great a Fi-
 ' gure for him, and seem'd to reproach his
 ' Countrymen's unpolish'd Circumstances.
 ' This made him banish all Philosophy, not
 ' because it was not good, but because it
 ' was *Greek*. 'Tis *Experience* (says he) that
 ' consummates a Genius. All your Specu-
 ' lations and Hypotheses are Trifles. Phy-
 ' sicians and Apothecaries would soon be

* *Cato non placuit, &c.* Declam. in laud. Art.
 Med.
 broke,

* broke, if *Carduus* and * *Coleworts* were
 ' more commonly used when we find a
 ' Foulness in the Stomach or Bowels.' You
 may perceive the Statesman was a little
 smitten with Quackery himself. Besides,
 'tis worth notice here, that we have *Tully*
 against *Cato*; and perhaps, all Things consider'd,
 the Former's Authority may be the
 better of the Two. But not to tire you,
 I must tell you in a word, both God and
 Man, Scripture and Law, past Ages and
 present, are all in the Physician's Interest,
 and support his Pretensions.

Ja. Don't mistake me, Madam; I am for
 Physick, Knowledge and Practice too, as
 much as any one. But I don't understand,
 why it must be the Privilege and Property
 of a few Undertakers of the other Sex. You
 are a Learned Woman, and have read a great
 deal, Madam; Pray inform me how Princes
 and Universities came by a Power of Farming
 out Philosophy. 'Tis hard, methinks, the
 Women should be made a Province thus to
 the Men in every Thing. Why must we be
 their Patients when we are sick; and only
 their Nurses when they are so? Why should
 not we, who are at so much Pains to bring
 Mankind into the World, have as good a
 Title as the best of them, to the Liberty of

* *Brassica. Homo durus, ad purgandum hominis corpus
 sufficere Brassicam & crebros vomitus existimabat.*

sending some People out of it? In short, they are downright *Pharabbs*: They let us practise our Midwifery upon one another; but as soon as the Children are born, they take them out of our Hands.

Ol. And give me leave to say, they would do us a Kindness, if they did not gratify us thus far. Our Privilege in this Preliminary has destroy'd not a few of us. I know Modesty is generally insisted on in the Case; especially by some Women, that are, perhaps, as Vain as they are Vertuous. But in my opinion, 'tis a Misapplication of the Text; For Modesty consists in an Abstinence from unlawful or indecent Pleasures, and not in an Affectation of unnecessary Danger or Pain. But not to lose Sight of our Subject; I perceive you are angry the Women are not *Licentiates*. You don't envy the Physician his Fee so much as his Figure. Your Concern is not to be, but to be thought, as Knowing as he is. You would have your Degrees without doing Exercise, and make a Diversion of what others find a Fatigue. You would leave no Distinction between Practice and Tampering. Briefly, the Thing you grasp at is the sweet Prerogative of Judging and Directing, without any of the Study and Care that qualifies the Doctor for his Duty, and follows him close in the Discharge of it. Now believe me, this is a very ravenous Ambition. And, by the way,
tho

(II)

tho' it may begin, it seldom stops at any Branch of Learning, or Instance of Improvement. Quackery is an Eddy that sucks in every Thing. When it has swallow'd Physick, it quickly fetches down Philosophy, Divinity, Law, Mathematicks, and the whole *Flota* of Arts and Professions, after it. Confess ingenuously, Madam; could you with any Comfort confine yourself to so narrow a Business as the Care and Custody of Life and Health? Would not the Minister's Preaching, or the Lawyer's Pleading, soon set your Mouth a watering agen? Could you bear to live, and die at last, no more than the Third Part of a great Scholar?

Fa. In my Conscience, I believe not, now you put me in mind of it. I hate Dissembling; and therefore I tell you plainly, both Gospel and Law are as open to me, as to any of my Neighbours. It could never enter into my Head, that Porters of Colleges and Inns of Court lock up the whole Commonwealth of Letters every Night. No, no; Knowledge does not grow, like Moss, upon old Walls. I am persuaded, if some Women were to enter of the University *Incognito*, they would acquit themselves as remarkably, in Study and Dispute, as others have done in the Camp. 'Tis nothing but Prejudice and Superstition, Woman, that keeps us out of Play.

Ol. A little Logick, I confess, might do you no harm. You are beside the Question already. What we might do, if we were to keep up with the other Sex in Education; if we did not part Company at the School-Dame's Door; if we travel'd as many Stages as they do, from Reading and Writing to Languages, from Languages to Books, and a Taste of Authors, from thence to an Imitation of them, then forward, to the more *Olympick* Exercises of Distinguishing, Comparing, Judging, Reasoning, and all these, *secundum artem*, as they say; and farther agen, to the Application of these to Theory, and the Accommodating of Speculation to Practice, and the Ripening of Practice into Experience: What we might do afterwards, if we went thro' all this first, I will not dispute. But for us to spread our Sails, and venture to Sea without Chart or Pilot, before we know how to turn a Rudder, or draw a Rope; What is this, but casting ourselves away, and all that trust us? Soul, Life, and Estate are too valuable Concerns to be put into the Hands of Empyricks. 'Tis somewhat strange, that we should be born Graduates in all Faculties, and yet go to School to learn Plain-Work and Pastry. But it seems, our Heads and our Tongues can set themselves at Work better than our Fingers.

Ja.

Ja. Supposing your Distinction to the purpose, (for I hate to be Positive) yet it will not come up to the Point. For why are only the Women deny'd their Birthright? If Nature has qualify'd us, as well as the Men, for the nobler Scenes and Offices of Life; why are we excluded? 'Tis very hard the Silver in our Ore should be thrown away, only for want of Sifting. To urge Universal Custom and Prescription against us, is only to tell us the Thing is Fact, which we know too well already; but by no means clears the Merits of the Cause.

Ol. I can tell you then, the Defendant has other Pleas to fill up his Answer. Remember, Madam, we were born Subjects as well as Women, and the Constitution has prejudg'd us.

Ja. What, in the free Use of our Understandings? I'm for no such Arbitrary Doings. Belike, if there was an Act of Parliament, streightly charging and requiring us to go Blindfold, and never open our Mouths, but at Church or Meals; you are such a dutiful Daughter of the Commonwealth, that you would be content we should stand all the Days of our Lives like Statues of Fortune, with Mufflers upon our Eyes, and no Tongues in our Mouths. Now I, that have as great a Respect for the Legislature as any one, must confess, I can't be so resign'd. I shall never submit to a *Salique* Law for Ignorance and Insignificancy.

Ol.

Ol. And yet I am confident, there is not one Woman in five hundred, that would exchange Education and Business with the Men. If Dressing, Dancing, Visiting, were put in the Balance, against Confinement, hard Study, and close Attendance; the lighter Scale would easily raise the heavier. If we can buy good Bargains, let other People stand behind the Counter. We can't complain of hard Usage. It costs the Men dear, what we purchase cheap. Besides, by your Argument, Madam, Community of Callings should be a Branch of the Law of Nature; Mankind must never break Bulk; and the Grocery of the World would lie unretail'd. We should all be our own Watchmakers, Upholsterers, and Silver-Smiths, too; and every House a *Cheapside*, as well as an University. Your Model has more Absurdities yet, Madam, if you are inclin'd to know them.

Ja. 'Tis pity you were not a Man, *Olympia*, tho' you will not allow me to be a Doctor. I own you would have made an excellent Mountebank. You have a Volubility, which many a Barrister and Recorder would be glad of. You have said such fine Things in Favour of our Masters, that if I did not know you to be a married Lady, I should believe you were a waining Virgin.

Ol. Before we part, it may be my Turn to rally. But 'tis a Maxim of the Schools
with

with me, never to Play rill I have said my Lesson. If you please to give me leave, I will take this Opportunity to enter a little deeper into the Subject before us.

Ja. Controversie carries Infection. You seem dispos'd to give your Fancy a Breathing, and so am I. Begin as you please.

Ol. With your leave, we'll return to what I touch'd upon before, the Nobleness and Importance of the Profession. And from this, with a little Help of that same Volubility, we shall easily slide into a short Conversation about the Duties of Physicians and Patients. Now, as to the First, I have sometimes made it a Question to myself, whether Medicine should not take place of Law. 'Tis true, Justice and Government are Matters of much greater Consequence than Health and Life; and the Last are very precarious and defenceless without the First. Anarchy, Rapine, and Violence, 'tis certain, do more Execution than the Plague. A Child born with Fire and Sword in the Room, is, in effect, an Abortion. And when Laws lie dead, and Riot rules, a Man has not so good a Chance for his Life, as *Romulus*, when he suck'd a Wolf. All this is true. But then we must remember, Right and Order are not Law itself, but the Foundation and End of Law. For *Law*, as such, is only a Human Institution, Arbitrary and Reversible. And the Professors of it are truly call'd *Servientes*

vientes ad Legem, Servants at Law, because they are oblig'd to follow the Directions of their Superiors implicitly; and in this respect they may be call'd *State Apothecaries* too. * Then there's this farther Difference between the two Professions. The Law must light hard upon half the People, at least, it has to do with. Whereas Physick is an universal Benefactor. One Man's Health is not another Man's Loss. All the *Chancery* that can happen in Physick, is the Length of the Process. If a good Habit of Body were *Holding*, and a Man could be well by Acres; then, I confess, the Physician would be more embarrass'd and confin'd in his Services. But there's no Litigiousness in a Cure, no Suing for good Blood and Animal Spirits. If I gather Flesh and Strength, 'tis not out of other People's Muscles. * Agen; the Consequence we drive at, comes double arm'd, if we consider, that Redress of Wrong, and Suppression of Disorder, are the Business of the Military Men too, tho' in another Way: And why should not the End of their Profession set Them as well as the Lawyers above the Physicians?

* *Cum illa (scil. Jurisprudentia) nunquam sine aliorum offensa munus oleat suum, &c.* Grynzi Medicinæ Encom.

Ja. Especially, considering the Odds between a Hero's Veins, and a Clerk's Ink-bottle.

Ol. And withall, what continual Fatigues and Hardships follow the Camp: How stern and rugged the Discipline, and how short the Pay, as well as the Service. But to return; the Physician's Code and Statute-Book is Nature. He collects his Skill, and compounds his Materials, on the foot of his own Industry, Observation, and Sagacity. Philosophy is no Parliamentary Establishment: And there's no such Thing as Enacting a Man into a *Machaon*. To trace the *Nile* of Life and Vigour up to the Fountain-Head; to unlock the Mysteries, and correct the Obliquities of Mechanism; to adjust the Mixtures, and conduct the Motions of the Elements; to moderate between Solids and Fluids, and keep the *Parties* Under; in a word, to preserve Harmony amongst the mutinous Ingredients of the Animal Frame, and reduce them to an orderly Tone and Temper; especially when they've skirmish'd and handled one another ill: What is this, but the Province of *Angelick Intelligences*? And what shall we call an Order of Men, thus qualify'd and employ'd, but God's special *Operators*, and the Substitutes of Omnipotence? Briefly, Madam, whoever would make an Estimate of the *Intrinsic* of both Professions, should ask himself which is the nobler Sub-

ject of the two to practice upon, the Bodies of Men, or the Skins of Beasts.

Ja. This Rhetorick of yours, I must tell you, may transport you into Inconveniences. Let me dissuade you from pursuing the Comparison. Sign your Will before you say any more of it; and reserve it for the last Compliment to your Doctor.

Ol. I shall follow your Advice, and turn off into smoother Way. I come now to what I may call *The Divine Right of the Physician*. If you please, we'll consult our Bibles upon the Question.

Ja. I don't apprehend you will find much there to your purpose, but what is Apochryphal.

Ol. More, perhaps, than you imagin. The Author of Nature tells you out of his own Mouth, That *they that are sick need a Physician*. For that is plainly imply'd in the Antithesis of those Words; *They that be whole, need not a Physician, but they that are sick*. And the Prophet *Jeremy* speaks of Health, as a natural Consequence of the Physician's Attendance and Direction; *Is there no Balm in Gilead? Is there no Physician there? Why then is not the Health of the Daughter of my People recover'd?* And I'll venture to say, 'twas an Honour design'd the Mechanical and Ordinary Means which God has provided, of repairing Strength, restoring Health, and preserving Life, that material Applications were sometimes

times us'd in miraculous Cures. The Prophet's Plaister of Figs, and our Saviour's Mixture of Clay and Spittle, seem to carry this Meaning. Just as the distinguishing Ensigns or Symbols of a Nation's Eminence and Honour, for instance, the Red and the White Cross, are encourag'd and aggrandiz'd by the Prince's Wearing them. In the next place, if you call for the Sepse of Lawgivers and Senates upon this Matter, you'll find they have conferred Reputation and Privilege very liberally upon the Faculty, subscribed to their Merit, and enscons'd them with Sanction. But before I bring the Cause into Court, let's enquire what Credit and Esteem the Profession has stood in with Publick Bodies or Considerable Persons.

Ja. You begin to talk formidably.

Ol. Perhaps you'll have reason to say so presently. Come on then. The *Egyptians* assign'd their Physicians large Salaries out of the Publick Stock. *Herodotus* tells us, the Doctors in this Country were distributed into as many Classes as there were known Distempers; and *Plutarch*, that Med'cine was so much in Vogue among them, that they were one and all Physicians.

Ja. That's what I would have elsewhere.

Ol. Let us be as well qualify'd first. I proceed. The *Athenians* had such a Respect for this Profession, that they suffer'd

no Man to meddle with it, that had not his Freedom. The same Republick set up *Hippocrates* a noble Statue in his Life-time. *Julius Cæsar* Enfranchis'd all Students in *Physick*, to keep those that were already at *Rome*, from leaving it, and encourage more to come. *Augustus*, upon *Antonius Musa's* recovering him from a dangerous Fitt of Sickness, gave the Physicians the Privilege of wearing Gold Rings, which before only Senators and Knights might do. And the *Romans* honour'd him with a Statue, at the Side of another of *Esculapius*, in consideration of so great a piece of Service. *Darius* gave *Democedes*, a Captive, several noble Mannors for curing him, and the Honour too of a Place at his Table. The Faculty had Pensions conferr'd upon them by the Emperor *Alexander Severus*. *Ptolemy* made a Present of a Hundred Talents to *Erasistratus*, *Aristotle's* Grandson, for curing his Father *Antiochus*; and *Antigonus* gave him Sixty thousand * *Philippean* Guineas for curing his Son.

Ja. I find getting Estates has been an old Affair with the Physicians.

Ol. It has so; and why not, if they got them honestly? The *Cassii*, *Carpiniani*, *Arunccii*, *Albucii*, made their Fortunes this way, and

* Aureos Philippeos, each being, according to Dr. Bernard, in Value 18 s. 4 d. of English Money.

very great ones too, without maiming their Characters. *Cardan*, in his Panegyrick upon Medicine, has more Instances to mortify you. He tells you of *Artaxerxes's* Generosity to *Hippocrates*, *Phalaris's* to *Polycletus* *Missenius*, and *Polycrates's* to *Democedes*. *Alexander* the Great almost Buried *Critobulus* in Gold, for keeping him above Ground. What think you of one *Crinas*, that new built all the Fortifications of a City in his Life-time, and yet left a vast Estate at his Death?

Ja. 'Tis well if he did not build with the Burghers Bones.

Ol. Misrepresentations and Aspersions would not stick upon the Profession in those Days. Princes and People of the first Rank were proud to be of the Faculty; insomuch that it was a Sort of *Misprision* and *Scandalum Magnatum*, to treat the Doctors contemptuously. *Solomon* was certainly a very Learned Physician. And so probably were several other Eastern Monarchs; *Sabor* and *Ginges*, Kings of *Media*; *Sabiel* of *Arabia*; *Mithridates* of *Persia*; and *Hermes* of *Egypt*, *Mesues*, Grandson of a King of *Damascus*; and *Avicenna*, suppos'd to be Prince of *Corduba*, were very eminent this way too.

Ja. Have you no Queens in your Catalogue?

Ol. I don't find any. The Sex were then afraid of Pretendingness. But I come

come forward to the Recommendations and Favours of the Law. Several of the Emperors granted the Faculty many Legal Privileges. *Vespasian*, *Adrian*, and *Antonine* confirm'd the Immunity and Eminence *Julius Caesar* and *Augustus* had given them. *Commodus*, *Severus*, *Constantine*, *Valentinian* and *Valens*, *Honorius* and *Theodosius*, and *Julian*, enacted in their Favour. These Edicts freed them from all publick Imposts and Offices of Trouble, and not only their Persons, but their Wives, Children, and Estates too. Agen, the Law cover'd them with such an effectual Protection, that whoever molested or injur'd them, was to be punish'd at the Judge's Discretion. Nor had they only Privileges and Protection, but likewise large Salaries and Pensions assign'd them. 'Tis true indeed, only a certain select Number, and those to be preferr'd, principally for their Morals, and in the second regard for their Learning, call'd *Numeraries*, as the rest were call'd *Supernumeraries*, had a title to, or enjoy'd these Rights. But then we know these Honours and Encouragements were design'd the Profession more than the Persons. As for Statute-Law, the 5th of the 14th and 15th of *Henry VIII.* discharges Physicians from being summon'd upon Juries in *London*; and requires an Examination and Licence from the College to qualify for Practice. And the Powers deriv'd to them by Academicall

demical Promotion are too well known to be mention'd.

Ja. You seem to have weigh'd the Strength of the Cause with uncommon Application and Curiosity. But perhaps you have never, or very rarely, been under the Discipline of Anatomical Hands. I fancy, if you were to feel the Smart of a few Experiments, you'd abate of your Zeal.

Ol. And that brings me directly to the other Head of Discourse; the Physician's and the Patient's Duty; which I have had Occasion more than enough to consider, before you and I came acquainted. I never was a Bigot to Pain. And I shall not excuse a Physician's Abuse of his Power. 'To be forc'd (says * one of them) to come to a hard Bargain for Life or Relief; to be kept long in Misery and Suspence, and perhaps but half cured at last; is enough to make a Man think himself under the Hands of an Executioner, rather than a Doctor.' But, notwithstanding this, I always thought my Physician and my Surgeon best able to judge, When Rigorous Methods were necessary, and then I submitted to them. To consult a Man's Ease, and indulge his Aversions, in some Circumstances, is but a kind Way of cutting his Throat. Incision-Knives were

* *Carnificis est, pendentibus fatis, &c.* Alex. Benedictus. De Med. atq; Ægri Officio Aphorism. c. 1.

not made for Ceremonie. When the Rule requires it, the Physician is as much bound to torture a Man into Health, as a Judge to give Sentence. For Cancers and Gangreens are as Incorrigible, as Harden'd Malefactors. Besides, this Pretence of Quarrel concerns the Surgeons more than the Physicians. The Severities of the latter are few, and not frequent ; and are generally the Effect, either of the Patient's Vices, or his Negligence. Carduus Cantharides and Mercury seem design'd by Providence for Punishments as well as Preservatives. And before you enter upon a Misunderstanding with the Surgeons, consider, Madam, they stand clear of your Imputation too. They are not Aggressors. The sharpest of their Operations are extorted, either by the Patient's Rashness, or Misfortune. The Part is made Useless to Itself, and Dangerous to the Whole, before they come to cutting off.---I could enlarge upon this Head, but I suppose you see how the Matter stands already.

Ja. I confess my Objection was started a little hastily. Let it be withdrawn, if you please, and go on as you propos'd.

Ol. I begin with the Patient's Part ; whom it concerns, as nearly in Duty as Interest, to chuse, where there is more than one Physician, the Man of most Skill, Experience, and Success.

Ja.

Ja. I thought you would soon run a-ground. I have you now at Mercy, Madam.

Ol. As how?

Ja. With your favour, let me understand how a Physician's Qualifications and Abilities can come under my Cognizance, unless I am a compleat Judge of his Principles and Methods? If you'll allow me to know when he prescribes and manages right, this is Confessing, I understand before-hand, what Measures and Medicines are to be taken, and then why should I trouble the Doctor?

Ol. A good Judge of Painting may be no Performer. You may make an Estimate, in some measure, of a Physician's Qualifications and Conduct, when you know what Course he designs, and for what Reasons, tho' your own Capacity could never have reach'd either. Second Causes, when they're once discover'd, are the most Obvious things in the World. The *Cypher's* over, after you have found the Alphabet. Not that any further Condescension of this kind should be expected from a Physician, than explaining himself in general. And 'tis likely his Notions may be so Satisfactory, or so Discouraging, as to determine the Patient. Besides; I don't suppose you cast upon a Desert Island, with Two or Three of the Faculty in't, and no Body to practice upon but themselves. A Physician seldom settles in an

E

Unpopulous

Unpopulous Place; and tho' you should happen to be his *Handsel*, you may conclude yourself safe, if he comes well enough recommended to expect Welcome and Business; which 'tis certainly his Interest to take care of, as well as yours to take care of yourself. But then, if he has resided some time in the Town or the Neighbourhood, you may easily get Information of his Abilities and Success, from People either of Sound and Superiour Understandings, or at least of Tender Constitutions. Further, if he carries Academical Honours, or other Legal Testimonials about him, his Pretensions are Valid, and you may depend upon his Sufficiency. You see, Madam, I have rid myself of your Difficulty.

Ja. You are lucky at Solutions. You have always a *Muse* facing your *Form*. But for all your Cunning, you may be snared by and by.

Ol. Are you sure I sha'nt lose your Ladyship in a Wood first? ----- You are ever and anon going off the Scent.----- The First thing, I say, a Patient or his Friends should concern themselves about, is the Choice of the Physician. As to this, Experience challenges a Precedency in the Exercise and Use all acquired Accomplishments are to be put to; but most of all in the Practice of Physick. The Knowledge of the Parts of the Body, of the Virtues of Druggs, and the Strength of their Operations, together with the
Di-

Distinguishing of Symptons and Cases are so necessary, that 'tis Presumption so much as to feel a Pulse without them. And yet how faint is the Action of all these Rays at large, in Comparison of their Force collected, if I may say so, in a *Focus* of Experience? This is that which Warms Opinion and Speculation into Life, Braces the Understanding, and teaches the Mind to walk alone. 'Tis this that finishes a *Mead* or a *Radcliffe*. 'Tis this that puts the last Hand to the Noblest Productions of Nature and Art. But of the Physician's Qualifications I shall have occasion to say more, when I come to speak upon his Duty. Further, the Sick Man is in fault, if he does not look out for Help betimes. Not that we should imagin every little Pain, *Qualm*, or *Stitch*, an Admonition from Providence to summon the Doctor. The Penances either of our Intemperance in the Quantity, or our Presumption in the Choice of our Meat and Drink, are no surprising or mysterious Disorders. We need not be taught, that in such usual inconvenient Consequences as these, either of Intemperance, Laziness, or a Sedentary Neglect of ourselves, Abstinence, Exercise, and Regular Evacuations will pacifie injur'd Nature, and reconcile our Constitutions to us agen. Sometimes such an Instinct comes along with an Indisposition, that we know as well what Physick we want, as what Dish of Meat we like

like at another time. And such Suggestions as these, I'll allow to be as safe a Direction as a Doctor's Bill; provided some notorious Symptom does not bespeak our Caution, and make us turn our Backs upon our Inclinations. Thus, if a Fancy comes upon a Man unaccountably, that Smelling to Thyme or Sweet-Brier would relieve him in the Head-Ach, I think he should listen to the Hint, and try whether his Imagination dictated at Random. But if he desired Small-Beer, when his Hands were hot, and his Pulse in a Hurry, I should persuade him not to be advis'd altogether by his Fancy. But when either an Indisposition attacks us, whose Origin we can't account for; or one which we can easily guess at the Cause of, keeps its hold longer than we had Reason to expect; When either the Distemper's Violent in the Seizure, or Obstinate in the Continuance; Then there must be no Time lost; no Consulting of Smatterers; no Anxiousness or Debating about the Expensiveness of Fees and Physick. When the Enemy's thus far advanc'd, Irresolution's Dangerous, and Security Fatal. 'Tis time to think of retiring under the Canon of the College, and confederating with Art and Science. Then the Son of *Sirach's* Advice is seasonable; *Give place to the Physician, for the Lord hath created him: Let him not go from thee, for thou hast need of him.* c. 38. ' When any thing ails the
 ' Cattle,

' Cattle, says * *Botallus*, we send them to
 ' the Farriers. The Goldsmith has the
 ' mending of a Lord's Chain, or a Lady's
 ' Bracelet. Diamonds and Precious Stones
 ' are the Jeweller's Province. And when our
 ' Cloaths want Furbishing, we put them
 ' into the Botcher's Hands. But for Life and
 ' Health, either we don't trouble ourselves
 ' about them, or we trust any One with them,
 ' any confident *Jackanapes*, sooner than a
 ' Physician; and it fares with us accord-
 ' ingly. Agen says the same Author, ' When
 ' a Man finds himself out of order, he may
 ' prescribe himself a Dram or a Cordial, if
 ' he pleases; but for the rest, he must have
 ' Recourse to the Physician. And let him
 ' consult not Books, but Men. Med'cine is
 ' always better in Manuscript, than in Print.
Benedictus has a valuable Admonition to the
 same Effect. † ' Pain, says he, and Sickneſs
 ' are strangely Credulous and Curious, and
 ' therefore we should take particular care
 ' not to be prevail'd upon by their Importu-
 ' nities to lay hold of every one's Help and
 ' Advice that offers it, and call in the Phy-

* Merito hi poenas delicti dant, cum statim ad veteri-
 narios transmittant jumenta, &c. *De Med. & Agroti*
Munere.

† Nec cuius praesidium profitenti, valetudinis desiderio
 statim credatur, solis medicis occidendi impunitate reli-
 cta. *De Med. atq; Ag. Officio Aphorism. c. 1.*

' fician only at last, like a Sheriff to an Execution. Further; if you think there's Frugality in staying beyond the Crisis——

Ja. You'll say, I shall find myself Mistaken; which I can't deny. Some time since, you know, I was sadly afflicted with the Colick. I stay'd 'till all the Women of Fashion and Pretence in the Country had spent the Flower of their Closets upon me, and given me over. At last, when the Pain had foil'd my own Patience and their Medicaments, I made my Complaint to Doctor ~~who~~ who order'd me two or three Bottles of something, that gave me present Ease, and restor'd me to perfect Health in a Week. Now when I had cast up the Charge of the Presents I had sent to my Doctresses, and the Visits I receiv'd from them, I found it rise to ten Pound more than the Physician's Fee, and the Apothecary's Bill.

Ol. Methinks, that might have made a Convert of you. But to pursue my Advantage. There's yet another Consideration that should prevail with Sick People to make use of a Physician early; because if they stay so long that there's little or nothing to be done, 'tis odds whether the Physician will venture to be concern'd. One of the Facultie tells us, * 'Tis an Instance of a Physi-

* Prudentis Medici est insanabiles ac desperatos morbos non curare, &c. *De Med. atq; Agri. Offic. Aphor. c. 1.*

an's Wisdom, not to have any thing to do
 with Incurable Distempers, and burn his
 Fingers with Impossibilities: For let Reco-
 very be never so Impracticable, the Physi-
 cian must expect to be charg'd with taking
 away every Life he does not save. If he is
 not a Deliverer, he must be a Murderer.
 And a Man has yet more Reason to be Cau-
 tious and Angry, where a Patient has
 been pleas'd to compliment Unqualified
 Undertakers with the best Opportunities of
 recovering him; for as another Physician,
Botallus, observes, * " There are few Peo-
 ple, if any, to be found, but what are
 ready with Receipts for the Sick at first
 Sight, and throw them into a Course with-
 out more ado. But when their Skill has
 had its usual Effect, and they know not
 how to manage the Mischiefs of their own
 making, they'll meddle no further, and
 are as humble and unpretending for a lit-
 tle time, as one would wish. However,
 says the † former Author, let the Physician
 venture where he has any Sparks of Hope
 to encourage and direct him. Only the
 Family ought to know what the Odds are
 against him: Else the Blame of a Miscarri-
 age will light upon the Profession, or at

* Intelligite vos Patientes multos, ne dicam forte om-
 nes homines esse paratos ac liberales in medicis consiliis
 promendis, &c. *De Med. & Agr. Mun. re.*

† *Ubi supra.*

‘ least upon the Man. You’ll be believ’d be-
 ‘ fore the Defeat, but not easily after it.
 ‘ I know (continues my Author) there are
 ‘ many Advocates for the contrary Opinion,
 ‘ that let the Complexion of Affairs be ne-
 ‘ ver so bad, something must be try’d; and
 ‘ that the best Means that can be thought
 ‘ of, however unpromising, are never thrown
 ‘ away. Whichever of these Rules is right,
 you see what lamentable Difficulties and *Di-*
lemmas are the Consequence of losing Time,
 and leaving the Country Open and Expos’d
 to the Invader.

Ja. Methinks the Doctor might be so kind
 as to come of his own accord, and offer his
 Services. This would make him famous
 for his Humanity.

Ol. But not for his Discretion. Such For-
 wardness is forbid by Maxim. * ‘ Come
 ‘ to a Patient when you are call’d, says a
 ‘ Physician; Make as much haste as you
 ‘ please then, but not before. When the
 ‘ Price of your Wares is stated and known,
 ‘ your Customers will have the meaner o-
 ‘ pinion of them, for your bringing them to
 ‘ their Doors. And another of them to the
 same Purpose; † ‘ He that would not make

* *Accersitus adeas, non alias: &c. Botallus, de Med. & Aeg. Munere.*

† *Vitatio assidue consuetudinis fastidio, &c. Gabr. & Fonseca, Med. OEcon.*

' self-cheap, must avoid an Excess of Con-
 ' descension, and keep somewhat upon the
 ' Distance and the Reserve. Intrusion and
 ' Fondness for Company is a Lessening
 ' Infirmity. The way to be respected is
 ' not to be too Forward and Familiar.
 ' And for this Reason 'twill be adviseable
 ' for a Physician not to proffer his Service,
 ' but to stay till he has a Summons. 'Tis
 ' true, it discovers a noble Benevolence of
 ' Temper, to lay hold of all Opportunities
 ' of doing Good. But yet good Offices, if
 ' a Man's Prodigal of them, go a Begging
 ' at last; and an Art may be so Liberal as to
 ' make itself Contemptible. But to mend
 my pace, and keep up with the Argument;
 When the Physician's come, 'tis the Patient's
 Duty, in the next place, to represent his Con-
 dition as distinctly and fully to him as he can.
 He's neither to let Modesty, in some Cases,
 nor Shame, in others, prevail with him to
 conceal any Circumstances, or dress up the
 Distemper in false and flattering Colours.
 If we fall into noisome Circumstances by
 Misfortune, or if such is the Nature or Seat
 of the Disease, that a Bashful Man must put
 a Force upon himself to mention it; then
 Hiding or Disgussing is Modesty no longer,
 but Infirmity. If our own Sin and Folly
 have distress'd us, the Consciousness of it
 should dispose us indeed to Repentance and
 Resolutions of Reformation, but by no means

to Shyness and Neglect of a Cure. * One Man endeavours to smother a Passion of Love or Lust, that's flaming in his Heart; Another suppresses his Anger, tho' his Eyes glow with it. One Man's Vitals are secretly Chill'd with Fear; Another's Wasted with Care. Now these Discomposures are either Principals or Seconds in the Quarrel; and yet that's more perhaps than the Doctor knows. But if the Gentleman's Case must not be distinctly understood, the Doctor ought to be told at least in general, what share his Mind has in his Malady. For this is more than a Circumstance; and may make it necessary to alter his Plan, and change his Batteries. The same Author (for I am now borrowing) has a remarkable Story to this Purpose. † I had a Patient, says he, at *Paris* t'other Day, that thought himself in a Fever, and complain'd of a great Pain and Oppression in his Breast. I could find no Feaverish Symptoms; and I was to take his word for t'other. He express'd an Uncommon Impatience, sigh'd much, and rested little. I purg'd him; I chaff'd his Breast, and stroak'd it with comfortable

* Sunt etiam qui aliqua clandestina libidine flagrant: *sec. Botallus de Med. & Ag. M.*

† His proximis diebus patientem tractabam, *sec. Ibid.*

' Liniments ; and did what else I thought
 ' most likely to relieve him. I forbore
 ' Bleeding, because he did not complain of
 ' any fixt or constant Pain, and he breath'd
 ' freely. Besides, he was threescore Years
 ' old ; and 'twas Winter. This pass'd on
 ' for four Days. Upon the Fourth Day
 ' about two a Clock in the Afternoon, this
 ' Unintelligible Disorder unmask'd, and
 ' vanish'd on a sudden, while I was in the
 ' Room. The Gentleman's Servant came
 ' up, and brought him word he had carried
 ' his Cause at *Lions*. It seems 'twas the
 ' Issue of a Law-Suit that had made his Heart
 ' ake, and given him such a racking Pain
 ' thereabouts. The News was scarce told,
 ' when my Patient, who lay the Minute
 ' before, as if he was expiring, mounts up
 ' in his Bed ; Well, now, says he, the Pain's
 ' quite gone, and I'm as well this moment
 ' as ever I was in my Life. I find I was
 ' Sick of Sollicitude ; and if I had not been
 ' Defendant at *Lions*, I had not been Plan-
 ' tiff here. To return ; This Covering and
 ' Disguising is not only Dangerous, but very
 ' often Impracticable. A Cheat will not ea-
 ' sily pass upon *Science*. The Heart is the
 ' only Part of the Body a good Physician can't
 ' see into. Some Features and Indications of
 ' Imposture will be peeping out, and 'scape
 ' Prevention. A Dissembled Case lies as o-
 ' pen to a Professor, as a Counterfeit Coin to

an Antiquarie. And then a Man, besides the Disgrace of the Disease, has that of the Detection too, to discompose him; which is to some People the greater Mortification of the two. And withall he may have Reason to fear the Physician will revenge Distrust with Discovery; whereas if he had been confided in, he would not have been provok'd to betray. * In Infamous or Disreputable Cases, a Man of Honour, says *Benedictus* very rightly, will keep the Secret as carefully as he'll attend the Cure. For 'tis barbarous, to put a Man to Pain in his Character, that has already so much of it in his Bones.

Ja. Thus far I agree with you,

Ol. I don't doubt but we shall understand one another by and by. ----- I have two or three short Precepts more for the Patient, and then I come to the Doctor's Duty; which, I suppose, you long to hear.

Ja. I expect Impartiality. You have brought the Physician to the Bedside; One would think you might leave him there.

Ol. If the Patient be perfectly right in his Senses. But the truth is, many Sick People are more Lightheaded at the begining of a Fit of Sickness, than afterwards, And this is the best Defence I can make for those, that

* *Alienam miseriam pudoris sociam indicare nefas est,*
Alex. Benedictus De Med. atq; Egri Offic. Aphorism. c. 1.
 when

when they have consulted a Doctor, and had his Advice, over rule his Directions, and throw away his Physick. You shall have a Learned Physician's Reflections upon this matter, if you please. * ' The Patient, says ' he, must be governable, and resign to those ' that have the care of him, especially to ' the Physician : And neither the Sick Man, ' nor they that are about him, may presume to impose upon the Physician, or elude ' his Directions. The Patient's Irregularitie and Impatience light hardest upon himself. This sort of Sedition, tho' never so ' industriously conceal'd, always breaks out ' in the Consequences. Another tells us, ' † 'tis Fact, and that daily Observation ' proves it so, that more Men lose their ' Lives by their own Obstinacy, than by all ' the Distempers in a Bill of Mortality put ' together. So says *Botallus* too; || ' A ' Physician, 'tis true, mistakes his way sometimes ; but where one Man dies of the ' Doctor, a hundred miscarry by their own ' Folly. 'Tis no wonder that Ignorant, Negligent, Ungovernable, Enterprizing People should not easily get over a Fit of Sick-

* *Ager obsequens esse debet: &c. Alex. Benediclus, Ibid.*

† *Certissimum experimentum quotidie demonstrat, &c. Gabr. à Fonseca, Med. OEcon.*

|| *Et si in multis peccare in suo officio possit Medicus: &c. De Med. & Ag. Offic.*

ness. And elsewhere he affirms, * ' That one Physician, or even the Unassisted Strength of Nature, may recover a much greater Number of Complying and Orderly Patients, than a whole College can of perverse ones, that suppress their Complaints, and refuse their Submission. Further, there's Ill Manners as well as Absurdity in this Instance of Misbehaviour. Not to make use of a Physician is a Presumptuous Neglect of ourselves; But 'tis over and above, an Incivility, and a Contempt of his Character, to defeat his Care, and protest his Bills. Besides, this Conduct implys a strange Inconsistency and Levity. For at last, if we understand the matter right, the Doctor's Prescription, in this Case, is our own at Second Hand. If we can't confide in him, why do we consult him? And if we can, why don't we?

Ja. Excuse me, Madam; That Consequence has its Exceptions. For the purpose, if I have made Tryal before of the Druggs he orders me, and found them Abhorrent to my Nature; or if I know there's Poison in the Potion; must I join my Lips to Death, and drench myself as meekly as a Discarded *Vizier* would receive the fatal Bowl from

* Oportet pro rato habendum facilius posse multos agros morigeros: &c. *Ibid.*

the Hand of an *Eunuch*? I never thought the Physician so absolute.

Ol. The last of your Objections, if you apply it in Earnest, is not to be imagin'd. 'Tis out of the Confines of the Question too; and carries you to the World in the Moon. It affects your Cook, Butler, Dairymaid, all your Domesticks, Relations, Neighbours, and Acquaintance, as much as your Doctor. And as for t'other, 'tis plainly a studied one. For tho' a Physician may be a Humorist as well as another Man; yet is it probable he should be so little concern'd for his own Reputation and Interest, as to ask no previous Questions about his Patient's Constitution, Antipathies, and Management of himself? At least, if a Caution's given him, it can't be conceiv'd he should lie under any Temptation to impose unnecessary Severities upon his Patient, and join the Enemy Himself with his Auxiliaries.

Ja. What if I follow his Directions, and grow worse?

Ol. If you have no other Reason to suspect his Judgment or Integrity, but a longer Continuance of the Distemper than you expected, let not That determine you too soon to his Disadvantage. For 'tis one Physician's Advice to another, * to abide obstinate.

* A recta ratione nunquam discedendum est, &c. *Benedictus, De Med. ag; Agri Offic.*

' ly by those Means and Measures that he's
 ' sure are Rational and Well-grounded, tho'
 ' he waits long the good Effects of them ;
 ' and never to pursue a Hazardous and
 ' Uncertain Method, because it has not been
 ' follow'd long enough to do any visible
 ' Mischief; For that Casualties are so far
 ' from being general Rules, that they are
 ' only Exceptions. However 'tis not safe
 to be too Implicit neither. If you find your
 Champion foil'd ; if you don't mend with-
 in any reasonable Time ; much more, if you
 grow worse ; you are certainly at Liberty
 to take Notice of it to him. And if the Symp-
 toms look formidable, and Danger hastens
 its Approaches, to desire him to think of
 conferring with a Brother of the Facultie,
 and if he refuses, (which very rarely hap-
 pens) to dismit him, and seek elsewhere for
 Help.

Ja No doubt on't. In good Time, if
 the Distemper's Chronical enough, the House
 may be full of Physicians. Those same *Con-*
sults, I confess, are a Masterpiece! For ei-
 ther the Assistants will agree with the first
 Doctor, or differ from him. If they agree,
 then One would have done as well as Both.
 If they disagree, what better Issue's to be
 expected from the Clashing Opinions of
 Two or more, than from the Uniform Pro-
 ceedings of One? When they have made
 the most of their Maxims, the only new
 Resolu-

Resolution you can come to is to trust yourself with a new Doctor, or with none. And what's a new one to do? Why truly he has double work upon his Hands; He has his Predecessor's Errors, as well as his Patient's Constitution, to correct. And at last you have only the same Chance as before, whether you sha'nt be left in a Condition a third part worse than he found you in, for others of the Faculty to take their turn, and carry off their Shares of the *Wreck* too.

Ol. Soft and fair. Your Speed, I'm sure, has carry'd your Ladyship on the wrong side o'th' Post. Let's apprehend one another right. I would not have it quoted for my Opinion, that Physicians ought to assemble in as Numerous Bodys as General Councils. The Circumstances of Persons, and the Turn of Things, are the best Rule in these Difficulties. If the Patient's Life and Health are of great Importance, either to the Family or the Publick, nothing should be omitted that any Good can be hoped from. The whole *Posse* of Nature and Art should be muster'd. Agen; If there's a Life of less Consequence at stake, and if none of the known and usual Expedients have been neglected; If the Skill of two or three Authoriz'd and Careful Physicians gives way, and the Disease forces all their Intrenchments; I will not say but the Patient's free to gratify a Departing Curiosity with the Med'cines

of all the Matrons in the Country. After Sentence of Death pronounc'd, he may make a Bargain of his Body if he pleases. And, for your Comfort, Madam, you know such lurking Embers of Life have sometimes surviv'd an Execution as have kindled it up agen. I'll allow you to please yourself with just such a Possibility as this, when a Consult of Learned Physicians have done what they can for you, and give you over. To do you further Justice; It seems you think it absurd, when one Physician has done you no Service, to consult another; and your Reason for it is, because if the last Comer strikes into the Measures of the first, your Purse may be somewhat lighter, but you are still where you were; and if he does not, you are ne'r the nearer a Cure, and may be practic'd upon to Death. I think that's your Argument.

Ja. And what's your Answer?

Ol. 'Tis this; if they agree, you may begin to suppose your Condition desperate, or conclude you have not try'd the Course you are in long enough; which last will be a Cordial however, if it does not end in a Cure. And if the last Physician sees the Mistake of the First, or believes he does, you may demand his Reasons without Presumption, and 'tis like he may be furnish'd with them by an Insight into the Error of his Brother's Method. We have all a better Hand

at finding out other People's Mistakes than our own. Those *Subtilties* of Nature, which a Single Microscope will not reach, a Double one discovers in a trice to advantage. Observe agen, how Partial you are pleas'd to be in your Supposals. You Visit the Sick, more like an Ill-boding Bird than a Friend. Your Message is all to the Purpose of Disappointment and Death. 'What, say you, if every new Undertaker should make things worse than he found them? Suppose their Practices run foul upon one another, and each of them lugs off a Limb of you? What's all this but Phantom and Chimera? Does such a thing happen once in a thousand Instances? And then agen, say I in my turn, 'What if a Second or a Third prevents or stops the Ill Consequences of a former Mismanagement, fastens upon the True Cause, and reinstates you in Health and Vigour? Does this so rarely happen, Madam, that it could not enter into your Thoughts? Fallibility will always be a Weak Argument against the use of Reason. And, as one of the Faculty observes very well, * 'the Reproaches that are thrown upon a Knowing and a Wise Man for the Misfortune of a Mistake, are an Indignity offer'd to the Honour of Man-

* *Errorum in homine quamvis sapientissimo calumniari, &c. Gab. & Fonseca, Med. OEcon.*

‘ kind, and ought to be Resented Universal-
 ‘ ly. If Imperfection would justify Use-
 lessness, we might all be Idle upon Principle.
 And he that’s afraid to use his Legs, because
 he may stumble, may e’en lie a bed till
 they mortifie.

Ja. In earnest, *Olympia*, I’m afraid you’ll
 never be wean’d from this Weakness. I
 suppose you us’d to have more Physicians
 about you in your Sickness, than other Wo-
 men have Gossips at their Labour.

Ol. You’ll be less Severe by and by.

Ja. In the mean time, since the Clue of
 the Argument has brought us to the Busi-
 ness of Consults, let’s know, if you please,
 how they’re to be govern’d. This is a Point,
 I suppose, the Doctors have refin’d upon.
 It goes deep in their Affairs, and brings a
 great deal of good Lining into their Poc-
 kets.

Ol. And yet it lies under some Restricti-
 ons that keep a Man upon his Guard, and
 Fetter him with Maxims. You may have a
 Specimen of them from the Physicians them-
 selves, who should best understand them.
 To begin then ; ’Tis *Botallus*’s Opinion,
 * ‘ That no Consults ought to be held in
 ‘ the Patient’s Presence, because ’tis not fit
 ‘ he should know all the Circumstances of

* Medicorum consilia seorsum ab ægris ineunda sunt,
 &c. *Ubi supra.*

' his Case that are necessary to be canvass'd;
 ' the bad as well as the good. Damps and De-
 ' spair Sett their Teeth where they seize; and
 ' 'tis much easier to keep them off at first, than
 ' to make them quit their hold afterwards. As
 to the Time when recourse should be had to
 them; * ' There is a necessity, says *Fonseca*, for
 ' Consults, when a Physician finds himself
 ' overmatch'd. Where much depends up-
 ' on't, all Parties will strain their Faculties
 ' for Discoveries, and one Man observe
 ' what 'scapes another. *Numbers* are best
 ' at Invention. A *Cabinet* of the Facultie
 ' sees, like *Argus*, every way at once. Be-
 ' sides, as *Solomon* says, *Without counsel,*
 ' *purposes are disappointed: but in the mul-*
 ' *titude of counsellors they are established.*
 And then too, as *Fonseca* further suggests,
 ' a Physician's calling-in more Assistance is
 ' finding Security for his own Reputation.
 ' It covers him from Censure and Misreport.
 ' If his Management should be question'd,
 ' his Brethren can do him Justice, and so the
 ' *Catastrophe* of a Violent Distemper won't
 ' be charg'd upon the Doctor's Ignorance or
 ' Indiscretion. As to the Number of Per-
 sons that are to be at it, *Botallus* is for a few;
 † ' A Numerous Consult's more likely to

* Consultoribus tunc ... opus est; tum quia &c. *Ubi supra.*

† Confundit potius multitudo medicorum quàm ju-
 vet; &c. *Ubi supra.*

' perplex things than to clear them. Two
 ' or Three good Physicians, Honest and
 ' Knowing, are enow; and seldom leave a
 ' Fourth matter to work upon. As to the
 ' Quality of them; * Admit none (says the
 ' same Author) but Physicians to your Con-
 ' ferences, or at most but one or two Per-
 ' sons more, a Nurse, or an Attendant, or
 ' so. Intruders and Interlopers always cross
 ' upon Men of Knowledge. Either there
 ' are more or fewer Ingredients in the Bill
 ' than there shou'd be! Or if you prefer
 ' the Wisdom of the College to their tedi-
 ' ous Impertinence; the whole *Regimen's*
 ' absolutely condemn'd, and your Reputa-
 ' tion murder'd, if your Medicine does not
 ' work as quick as a Miracle. Another In-
 ' convenience is, that if any Party in the
 ' Consult happens to be Positive and Con-
 ' ceited, the Weakness and Ignorance of the
 ' By-standers encourage his Confidence,
 ' and make him insufferably troublesome,
 ' He'll be the Foreman. He knows Those
 ' that know least are always Friends to
 ' those that talk most; and so he pushes his
 ' Advantage, hears no Body, and makes e-
 ' very Body hear him; cancels a well-con-
 ' certed Scheme, flourishes upon his own,
 ' and perhaps plagues his Brethren at last

* .. seorsumq; à populo uno auditore, &c. *Ubi*
supra.

' into a Compliance too. To the same effect
Fonseca ; * ' The Debates of Physicians
 ' ought to be as private as possible. How
 ' often have they and their Patients far'd
 ' the worse, for letting People into the Place
 ' of Consultation, that had no Business
 ' there ? They that envy Men their Know-
 ' ledge, as the Ignorant always do, make
 ' the same ill use of the Disputes of Physi-
 ' cians, as of those of Divines ; turn them to
 ' the Disparagement, not only of the Dis-
 ' putants, but the Profession itself. An-
 ' other Inconvenience, continues my Au-
 ' thor, is this ; that Physicians, who have
 ' their Failings in Common with other Men,
 ' may be Positive and Dogmatical. Not
 ' unlikely, their Hypotheses may clash, and
 ' and yet every One must maintain his own
 ' vigorously, as he values his Reputation.
 ' Tho' he should be made secretly sensible
 ' that he's out in his Measures, yet his Con-
 ' cern for his Character solicits strongly to
 ' give up his Patient rather than his Position.
 ' Whereas if only the Facultie are upon the
 ' Spot, he may acquiesce without Danger
 ' of any Blemish upon his Honour. In short,
 ' a Consult of Opiniaters ought to be lock'd
 ' up as close as a Jury. They'd certainly come

* Consultationibus velut rei gravissimæ nunquam affantes
 affinesve &c. *Ubi supra.*

the sooner to a right Understanding and Unanimity.

Ja. And you have nothing to say, I suppose, to some Men's Pride, and Humour, and Singularity, upon this Occasion.

Ol. Yes I have; and from a Physician too. * * When Doctors are pleas'd to wrangle and quarrel, says *Fonseca*, the poor Patient has the worst of it. He's in the Center of their Fire. And therefore 'tis the Opinion of the best Judges in these Matters, that Physicians, meeting in Consult, ought to be absolutely Dispassionate. Resentments and Prejudices lose Truth and good Sense as 'twere in a Fog. Misunderstandings generally begin and end in Mistakes. If Doctors differ, they should govern themselves by *Aristides's* Example. He and *Themistocles* happen'd to be join'd in an Embassy, at a time when they were in very ill Terms with one another. Upon entering the Place they were sent to, *Aristides* propos'd a Truce. *Themistocles*, says he, as he pass'd thro' the Gate, *You know there's a certain Point to be decided between You and Me. We are now going upon other People's Business; and therefore, if you please, we'll leave the Merits of that Cause*

* *Discordia inter consultores valde fugienda, ne privata eorum odia in Ægrotantium exitium terminent; &c. Ubi supra.*

‘ with the Centinel here, and call for’t as we
 ‘ go back. To go on; Our Author, Ma-
 dam, is as much an Enemy to an Implicit Re-
 spect of Persons as he is to Prejudices. ’Tis
 his Rule; * ‘ Let nothing be done with Parti-
 ‘ ality in a Consult. Neither Affection nor
 ‘ Reverence for any One should have so much
 ‘ Influence as to make a Man smother his
 ‘ own Judgment of the Case. Our Obliga-
 ‘ tions to other People can’t make a Patient
 ‘ amends for superseding his Interest.

Ja. However, I conceive this is to be un-
 derstood with one Exception, and that is of
 a considerable Seniority, which by Virtue of
 Experience seems to Challenge a Right of
 Overruling.

Ol. By no means, if our Author directs well,
 as I think he does. † ‘ There’s no Reason,
 ‘ says he, that Old Age, as such, should
 ‘ have a Casting Voice. Things often hap-
 ‘ pen so, that upon the Comparison, a Young
 ‘ Physician’s Advice carries a better Aspect
 ‘ than an Old one’s. The latter indeed
 ‘ has seen and observ’d more; But then per-
 ‘ haps the Current of Time has wash’d off
 ‘ many of his Ideas, and chill’d his Parts:
 ‘ Whereas the former has his Experience en-

* In consilio doctorum medicorum liberè unusquisq;
 &c. *Ubi supra.*

† Senioribus non semper tantum fidendum, &c.
Ibid.

' tire, tho' less of it. And then over and
 ' above, his Fancy Represents, his Judg-
 ' ment Discerns, and his Memory Retains to
 ' Advantage. Things are clearer and stronger
 ' in his Head ; And his Faculties are better
 ' serv'd by his Animal Spirits, than after-
 ' wards. Who wou'd not prefer a lesser
 ' Fund Ready and Open for Men's Occasi-
 ' ons, to a larger, when the Lock's hamper'd
 ' or the Key lost ? They that think Im-
 ' provement grows Wild, and that they
 ' may save themselves the Trouble of Stu-
 ' dy and Thought ; that there's no need of
 ' any Course but that of Years ; and that
 ' a *Climacterick* has a great deal of Learning
 ' in't ; are by no means Right Standard.
 ' Can any Cover suit Ignorance so ill as
 ' Gray Hairs ? We have nothing to say
 ' then to Gentlemen that turn Loss of Time,
 ' and Abuse of Opportunity, to a Privilege.
 ' Such Superannuated Quacks are Cripples
 ' in their Profession. They want one Leg
 ' of their Business, and must not pretend
 ' to Wrestle. And in a word, Men of Let-
 ' ters and Industry are above them, and
 ' should not be troubled with their Compa-
 ' ny. This may seem harsh, and severe e-
 ' nough. However sometimes 'tis applicable.
 But I beg your Pardon ; Time wears.

Ja. And perhaps you're in haste to dis-
 patch your Patient. What Precept have you
 next for him ?

Ol. One of great Consequence, tho' I believe little observ'd; and that's desiring the Physician's Prayers.

Ja. That, I dare say, is a part of his Office very seldom expected from him.

Ol. Heretofore I'm persuaded there was no Singularity in't. For instance; D'you think 'twas Uncustomary for Sick People to ask the Physician's Prayers, when the Physician usually began and continued his Process with solemn Invocations of a Blessing upon his Endeavours? The Son of *Sirach* seems to lay great weight upon this kind of Application; *There is a time when in their Hands there is good success; for they shall also pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong Life.* *Ecclus. c. 38.* There is such a thing as I'll venture to call a *Professional Priesthood*. By which (for I would not be Misunderstood in so tender a Point) I mean no more than that every Man's Business implies a Close Dependance upon Providence, and a sort of Pretension or Title to the Favour of it. But then this Intercourse takes effect only conditionally. Asking must go before Receiving. And the Instrument's Interest in the Cause may justly be suppos'd Proportionable to his Concern in the Progress and Event. The several Officers and Directors of Affairs in a Prince's Service are not only allow'd Access, but oblig'd to have Recourse

to him. Now the several Professions and Employments, into which Mankind is distributed, requiring continually God's more immediate Influence and Assistance, every Man's bound in his Calling to recommend his best Purposes and Efforts to the Great Power he works under. And if such Supplication's annex to his Function, methinks it somewhat resembles Ministring in Divine Offices. 'Tis, like That, confin'd to a Respective Order or Rank of Men, and us'd as an Ordinary or Appointed means of Procuring a Benefit from God. But whatever Name belongs to this Instance of Duty, 'tis likely a Course of Physick, without the means of Devotion to procure a Blessing, may have as little Virtue in't as if the Druggs were quite wasted. To misplace the Efficacy of Second Causes, and leave God out of the Scheme of Health, is a Species of *Idolatry*, or rather Infidelity. When he's thus Neglected, then disabling of Ingredients, and leaving Means and Materials to their own Insufficiency, is such a Vindication of his Honour as may well be expected. But I know we're so well agreed, Madam, in this Point, that 'twou'd look like a Reflection to dwell upon't.

Fa. You do me Justice.

Ol. I come now to the last Part of the Patient's Duty, which is to many People more Tragical than the worst that went before, or can come after it; and that's those Re-

turns

turns of Justice and Gratitude, which are due to him for his Care and Vigilance. Gold is sometimes such a Favourite, that not an Ounce must be parted with, tho' 'twere to purchase an Immortality. And what wonder? since we see how little of it weighs down the Crowns and Scepters of Eternal Glory itself. 'Twould be strange, if that Man should be willing to throw away two or three Guineas upon Health and Life, that risques his Salvation very often for half a one. There are others agen, that are more Inconsistent than these in their Practice, tho' less Criminal in the Reason and Ground of it; As Indulgent and Generous as can be to their Fancys and Appetites, but when that Engine their Faculties work with is out of Order or Repair, they let it shift for itself. Any thing may command their Purse but their *Vitals*. I have known some of both Characters, and I never pers'd them to make use of a Physician, out of tender Apprehensions for their Honour. I thought Languishing and Dying for want of Help would be better than the Infamy of a *Stolen Recovery*. Besides, Defrauding Merit and Discouraging Industry does the Publick a Prejudice. The greater part of Mankind are not so smitten with Labour Expence and Hurry, as to court and admire them without Views of Advantage. Tho' some People are so Complaisant to Knowledge, that they make
it

it its own Reward; and so Partial to themselves, that they manage as if they thought it came extreamly Cheap! 'Tis hard that Philosophers are the only Men that must have no Interest for their Money. Dissections, Botany, Chymistry, Books, Directors, &c, require a good Purse, and soon make a Hole in't; And then there's over and above, all the Fatigues and Inconveniences that a Physician must submit to, as well after as before the practices, Surprizing Messages, Broken Sleeps and Meals, Sudden Journeys, and Hard Riding, and sometimes Conversing whole Days and Nights together with no better Company than Melancholy, Misery, Infection, and Offensiveness, This is the Portion of two thirds of his Life, after the first has been spent in hard Reading, Indefatigable Speculation, Chargeable Experiments, and Nauseous Operations, And must all this go for a Trifle at last? For less than a Stroller's Powder of Post, and a Stage of Deal Boards? I can't but declaim the more warmly against such a miserable Meanness of Soul, as Bilking a Physician implies, because 'tis not Uncommon. * 'There's no Sin, says one of my Authors, that Sick Penitents sooner Relapse into upon Recovery, than that of Ingratitude to their Physicians.

* Barbari bene merentibus gratiam non referunt, &c.
Alex. Benedictus, Ubi supra.

' While their Qualms and Pains are upon
 ' them, who so free as they of their Professi-
 ' ons and Promises? But when they're once
 ' got upon their Legs agen, adieu Doctor.
 ' Railing and Calumny's all the Physician gets
 ' for his Care and Trouble. *Fonseca* ex-
 erts himself elegantly upon this Topick.
 * ' A Physician's Debtor, says he, may re-
 ' quite him ill; but he can hardly rid his
 ' Memory of the Obligation. What the
 ' Poet says of Conscience,

' *Nocte dieq; tuum gestas in pectore testem;*

It Impeaches without Intermission,

' is as true of such a Man's *Health*. His In-
 ' dolence is his Tormenter, and his Vigour
 ' Breaks him. It must cut him to the Heart,
 ' to see himself upbraided by the Generosi-
 ' ty of the very Brutes, who shew them-
 ' selves so remarkably sensible of the Bene-
 ' fit of being Heal'd or Cur'd. It happens
 ' often such Sharpers fall agen into the Hands
 ' of those they have us'd so dishonourably.

Ja. And then I suppose they smart for't.

Ol. If they do, 'tis against my Author's In-
 clination. He tells his Brethren of the Col-

* Quocunq; vadas haud a Medicis susceptum celare un-
 quam poteris beneficium &c. *Ubi supra.*

lege, ' the * Opportunity should not tempt
 ' them to Retaliate. No; says he, The
 ' Good Physician keeps the Provocation at
 ' Arm's Length, and cures as soon and as
 ' kindly as he can in Spight on't. An Inju-
 ' ry makes him the more Careful, for fear
 ' a Neglect should make him look the less
 ' Christian. He drives the Pestilence from
 ' the Man's Heart, Physicks him into Gra-
 ' titude, and shares with the Moralist the
 ' satisfaction of this Reflection, *I'll at him*
 ' *agen with my Services; I'll not leave turn-*
 ' *ing and tilling this Barren Acre, 'till I make*
 ' *it bear a Crop.*

Ja. You justly expose an Ungenerous
 Frugality. 'Tis Dishonest and Inhuman to
 be Troublesome and Ungrateful too. Indeed
 when we have been talking of these things,
 my Aunt has told me, she wonder'd Gentle-
 men that got so much Money should be so
 Mercenary. But I answer'd her plainly, I
 could not go this length; that the Doctors
 would be as Poor as she could wish, if Re-
 ceiving of Fees were a Disparagement; that
 there's as much (and more) Reason the Li-
 beral Arts and Professions should have their
 Pay, as the Mechanical; and that if her La-
 dyship suffer'd that Error to grow upon her,
 I should hear her Quarreling with Tythes at

* Bonus tamen ac perfectus medicus hosce ingratos
 sc. *Ubi supra.*

and haranguing upon the Modish Topick of Priestcraft. ----- I believe you think I am coming over to you, but let me tell you, I expect a great deal more from you first. I presume you have done with the Sick Man now he's in Health agen, and has made your Friend the Physician a Handsome Acknowledgment.

Ol. Not yet, Madam. I have a *Corollary* to come, as the Learned call it; a Parting Suggestion to leave upon his Memory. He has not done enough for his Deliverer yet. I shall be angry with him, if he forgets his Physician's Care and Success, next time either himself, or his Acquaintance, may want Advice in his Way.

Ja. You're in the Right. And 'tis certainly Safer, as well as more Honourable and Genteel, to seek Assistance again where we had it to so good purpose before. As for others, Humanity to them, as well as Gratitude to the Doctor, directs, and indeed obliges us to persuade them to ask Advice where Experience has inform'd us they may have it well supported with Skill and Carefulness. In short, how long soever I may deferr sending for a Physician, yet when he has cur'd me, I think I have good reason to make him all the Amends you mention. And now, if you please, let Him have his Lesson too.

Ol. That he shall, and an Impartial one. To begin then ; * ‘ A Physician, as *Fonseca* says, had need be a Man of Strict Honour and Virtue. All Apartments of the House are open to him at all hours. He’s privileg’d to come and go where and when he pleases. Wives, Daughters, and Vow’d Virgins are absolutely in his Power. He converses with the Ladies of the Cloister within the Grate, and in the very Bed-Chamber. *Hippocrates* observes, that the richest Treasure a Woman, as such, can be Mistress of, is often in the Physician’s Custody; and without doubt this Reflection gave occasion to that part of his Oath, by which he obliges himself to be true to the Interests of Modesty and Innocence in his Practice. To come forward ; the Physician’s Bound in Conscience and Honour to qualify himself for his Business, by diligent Application, a Regular Course of Studys, and the Use of proper Methods to understand his Profession before he enters upon Practice. He ought to be early in the Choice of his Business, and steady in his Resolutions of Pursuing it. After a *Flourish* of Grammar and Logick, he should come out upon the Stage immediately. And he has the better Pretence to do so, because Mathe-

* *Quanta imprimis corporis integritate, modestia, &c. Ubi supra.*

maticks and Natural Philosophy, which he's to come acquainted with soon after, mingle with his main Design, and incorporate with the Project. I know many People have a Notion (and some of the Facultie give them too much Reason for't) that Physick's a Compendious Study, that little Reading goes a great way in't, and that it costs a Beginner more Time and Pains to make himself Master of that Politeness and Agreeable Deportment, than of so much Knowledge and Ability as qualifie him for his Employment. A System of Anatomy and Chymistry, a Book of Plants, and a *Pharmacopæia*, they think, are enough in Conscience to set up with. In a Year's time you may compass the whole Affair. Cut up a Dog, read over *Ettmuller*, and spend a Day or two in an Apothecarie's Shop; Look Great, and talk Obscurely, and your Task is over. This indeed would be a *North-East Passage* from Knowledge to Accomplishment. If such a Jewel as Knowledge lay at our Feet, I believe there are few so Lazy or Thoughtless but would stoop to take it up, especially considering how much Money may be made of it. But this is a mere Illusion; And the Cheat soon recoils upon the Impostor. He sinks under the Weight of the Undertaking, is forc'd to sling up his Reputation, and will never be trusted afterwards, tho' he should deserve it. But sup-

pose him so Fortunate as not to betray and expose himself ; yet how will he justifie his Negligence and Presumption to God or Man? When he knows how Unequal his Stock is to his Pretensions, 'tis Barbarous to take Health and Life into his Hands, and Break with them. *Botallus* has two or three admirable Hints to this purpose. * ' An
 ' Honest and a Wise Man, says he, will make
 ' slow Marches, and arm himself at all Points
 ' before he comes into the Field. He declines
 ' no Pains nor Application to keep clear
 ' of Misconduct. He chuses the best Guides
 ' and Directions, and has his Ears open to
 ' all Information, from whatever Quarter it
 ' comes. He does not despise a Good Hint
 ' because the Suggester himself is not a Judge
 ' of it ; but has the Modesty to confess, with
 ' *Hippocrates* and *Galen*, that he has learn'd
 ' a great deal in his Time from those that
 ' understood nothing. And agen ; † 'Tis
 ' high Presumption to usurp the Character
 ' of a Physician under a Consciousness of In-
 ' competency. But he that purchases Repu-
 ' tation, as Soldiers do Glory, at the Expence
 ' of Lives ; he that raises Contributions
 ' in an Hospital, and fetches Certificates

* Hic hercle neq; præcox artem attinget, &c. *Ubi supra.*

† Pudere quidem debet Medicum non scire quæ arti sunt necessaria ; &c. *Ibid.*

' of his Abilities out of the Bones of his Pati-
 ' ents ; he that makes it believ'd he under-
 ' stands more than he does, by making his
 ' Neighbours suffer more than they need, and
 ' writes in Blood what he can scarce spell in
 ' Ink, is Impudent and Inhuman. Upon
 the whole then, it follows that the Young
 Student is to take care in the first place not to
 miscalculate upon the Work he goes about ;
 and then, that he's to set all his Strength to'r.
 Let him Coast his Concern, and he'll find it
 lies further out than he suppos'd. There's
 a vast Harvest of Speculation and Experi-
 ment ripe for his Labour. He's *Venator Na-*
turae, as One calls him, *A keen Sportsman, a*
Poacher in Philosophy. Whatever he casts his
 Eye, or sets his Foot upon, demands his At-
 tention, calls out his Glasses, and offers itself
 to his Knife and Furnace. He ought to be
 Night and Day as busy almost as Nature
 herself at Separating, Compounding, and
 Changing Forms and Qualities. He must
 follow *Mead* up to the Body of the Sun ;
 and dig down to the Bowels of the Earth
 with *Woodward*. He must Unlink the Par-
 ticles of Matter, take the Fibres in Pieces,
 and, if 'twere possible, disunite the Three
 Dimensions.

Ja. At the same time 'tis odd, methinks,
 that these near Approaches, as one would
 fancy them, to Annihilation, should be the
 only

only Natural means to inform a Man how to preserve or restore Continuity.

Ol. That Wonder will cease, *Jafilla*, when you consider that among Second Causes nothing can more conduce to the Conservation of the Whole, than a right Knowledge of the Structure and Dependence of the Parts. We must know how the *Machine* is made, and the Wheels correspond, before we can pretend to mend it when 'tis out of order. We can't invent a Tool, or know how to use it, while we're Ignorant of This. Hence arises the Necessity of Refining upon Atoms, and tracing Nature thro' all her *Metaphysicks*. Matter must be us'd Ruggedly, and Rack'd into Confession. But to return; Our Student has many Difficulties to surmount, and a great Waste of Spirits to undergo, before he can be Master of his Business. His Memory must not only be once well Stor'd, but often Refresh'd and Recruited. As soon as one Course of Anatomy, Botany, Chymistry, or Surgery's over, he must scarce allow himself a Breathing Time before he begins upon another. And all this in a Regular and Methodical Process. He must have a Care of being Reserv'd, Conceited, and Self-sufficient. For if these Qualities govern him, 'tis certain his Understanding's Defective; and you know That will make his Judgment suspected. He must always wish and be glad to be better

better inform'd. * ' For the best Physicians, as one of them observes, are readiest to confess a Mistake, and to warn their *Subalterns* of it. Further, our Candidate must constantly attend, especially at first Setting out, those Academical or College Lectures and Exercises, which the Generosity of the Liberal, and the Wisdom of the Learned, have instituted and founded for his Instruction. He's to converse as much as he can with the Seniors of the Profession, to procure their Directions and Assistance by handsome Encouragements and Gratifications, to compare, and reason, and make Experiments upon their Principles and Notions; and lastly, (generally speaking) he's to refrain from Prescribing till he has not only made himself worthy of the Character, but obtain'd a due Admission to the Use of it, from some Academical or other Authoriz'd Body; from some Persons or Person that can duly empower him. All this Preparation Philosophy demands as well as Law.

Ja. If our Doctors are bound to such a Slavish Apprenticeship as this, much good may't do them. Your Scheme has cool'd my Emulation, I assure you. But I believe, if you examin, you'll find all this Drudging and

* Magni Medici se quandoq; errasse simplicibus confitentur, &c. *Alex. Benedictus, Ubi supra.*

Straining somewhat out of Fashion. They don't lay the Foundation so deep now a days.

Ol. Look you ; Abuse and Degeneracy are no Arguments against Reason and Nature. Our Inquiry is not what is, but what ought to be done. And besides, I am satisfied there's more of Satyr than Truth in your Reflection. I'll venture to affirm, there's not One in Twenty of our Settled Practitioners (for I have nothing to say to the Travelling ones) but what has his Commission to shew. And among those that have not, (as there may be sometimes better Reasons than Singularity, Idleness, Demerit, or Parsimony, why a Man declines the Privilege) I believe there are few that want more than the Formality of a Publick Admission to make them Equal to some of those that have gone thro' it.

Fa. Forgive me, Madam, if this Rigour at first makes me suspect you. Statesmen will tell you, 'tis Policy sometimes to shew the least Kindness where we design the greatest. I guess, by the Sharpness of it, your Discipline with your Friend the Physician is short, and perhaps over by this time.

Ol. You're mistaken. The Man has yet only grasp'd the Oar. His hardest Toil's to come. His Trouble hitherto does but fit him for ten times more. Like *Cæsar*, he must now swim with one Hand, while he holds

holds his Papers in t'other. Besides Retain-
ing and Enlarging his Acquisitions, he's now
oblig'd to employ them to as good Effect as
may be, not only when himself pleases, but
when any one else wants the Benefit of them.
'Tis his Duty to come when he's call'd,
whether to Rich or Poor, from his Table or
his Bed, to Distant Places as well as Near,
to Prisons as well as Palaces, to his worst E-
nemy as well as his best Friend, to Honest
Men and Knaves, to Malefactors and Trai-
tors as well as Confessors and Patriots; in a
word, to all Mankind without Exception.

Ja. But still upon Condition. ----- E-
ven in my Opinion this is Unmerciful. 'Tis
almost time to change Hands.

Ol. Some People, I perceive, *Jasilla*, are
to be set right, like a Stick, by bending
them as much one way as they stood before
another. But I beg your pardon; I ought
to encourage your Generosity. And you'll
excuse my Freedom, when I tell you I was
ready with my *Provisos* and Exceptions in
favour of the Physician too, but that you
prevented me. For indeed there are some
Junctures and Emergencies, which will very
well justify his Incompliance with a Sum-
mons. For instance, if either he himself hap-
pens to be so much indispos'd, that he does
not think it safe for him to go; or near Re-
lations, or Friends, or other Patients he's
already retain'd by, are in such a Condi-
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on, that his Attendance upon them is absolutely necessary. The Rule in these and the like Cases is to stay or go, according as the Case of the one or the other Patient is more or less Difficult, Dangerous, Acute, or Painful; or as the one's Life or Health is of more Publick Importance than the other's; or as the Scale happens to turn between them either in Point of Personal Significancy or Obligation. Thus the Nobility must be left to look after the Prince; Feavers are to be waited on before Vapours; more Hastē must be made to remove the Stone than the Gripes; and where there's an Equality in other Respects, an old Friend or Patient is to be visited before a New One; a Patriot before a Partizan; and a Wise Man before a Fool. When a Ship's to be lighten'd, 'twould be Madness, you know, to throw out the *In-gots* first.

Ja. You're a Pleasant Casuist. But I fancy your own Sex are not oblig'd to you for this Doctrine. For if the Men are a more Significant Part of the Creation than the Women, as is generally suppos'd, we may then, according to your Distinctions, as really Languish and Die upon their account, as the Fops among them Fancy we do. Now for my part I should take it very ill to be *Postpon'd* in Recovery thus. To be Serv'd first at Table is but a Poor Equivalent for being last Reliev'd in Sickness.

Ol.

Ol. You may cease your Fears, Madam. I can't find this Precedence of being Cur'd in the Men's Charter. The only Natural Basis that can support their Pretensions to an Advantage in this Particular seems to be, their Priority of Origin, and their Superiority of Intellectual, (if they have it) and Bodily Strength. Now I don't apprehend that these make them the worthier Object of Care and Attendance. On the contrary, their Strength enables them to hold the Enemy longer in Play than the Women. And the Sinews of a Masculine Understanding, one would think, should keep the Mind firmer and freer from Discomposure. Nor can I learn from the Reason of Things, Why *Primogeniture* should carry it against us? I see nothing in the Nature of Seniority that should make it seem a better Title to Survivorship than Succession. Rather the Proportions of Regard and Concern here are to be measur'd by Accidental Disparities of Life, Fortune, Station, Interest, and Personal Desert. For who can deny but when these Circumstances are weigh'd, the Preservation of one Woman may sometimes be of much greater Consequence than of many Men? I know indeed there may happen a *Dilemma* in the Case of a Labour, that must be Fatal either to the Mother or the Child. But this is so singular a Case, whenever Matters appear plausible at all in favour of the Child against the Mother, that I see

little occasion for Digressing into it. However, to speak my Opinion briefly ; I don't understand how any Reasons of State, or Interests of Familys whatsoever, can justify Sacrificing the Parent to the Child. 'Tis Absurd and Unnatural to tear down the Nobler Branches for the sake of an Apple. Besides, the Mother may be brought to Bed agen, but never to Life agen.

Ja. Now indeed you talk like a Discreet Body. This would encourage a Woman to listen to you. I see you are not so partial in your Notions as I expected. ----- Pray how d'you like those Physicians, that are for Monopolizing Practice, and Visiting all the Sick, as if every one of them had *Letters Patents* only for himself to cure by ?

Ol. I'll tell you in the words of a good Judge. * 'Tis a Fault of the first Size in a Physician to undertake more Patients than he can look after as he should.

Ja. Pray let me know how a Physician ought to behave in Epidemical Cases, when there's a dreadful and general Mortality raging round him.

Ol. Your Question's perhaps more perplexing than you imagin. And I know not whether 'twas ever well Weigh'd and Resolv'd yet. I believe the Doctors themselves are

* *Beni primum Medici est &c. Alex. Benedictus, Ubi supra.*

generally

generally Determin'd upon such Occasions according as Self-Preservation or Self-Interest works strongest in their Constitutions. Those that love themselves best, desire to be excus'd; and those that love Money better, are ready at a Minute's Warning. And indeed this Part of their Conduct seems to be more generally under the Direction of Prudential Choice than Moral Obligation. They have the Privilege of a peculiar Latitude in these Cases. Like General Officers in an Army, they are best able to judge when there's a Necessity for Exposing themselves. In the main, 'tis their Duty to consult their own Safety first; and yet they should not be so intent upon That neither, as not to visit where they have Reason to believe their Presence may be of the utmost Consequence to the Recovery of others, and not extreamly or immediately Dangerous to themselves. And surely they have the less Reason to fear the Foe, being doubly Arm'd, with Preservatives as well as Restoratives; besides that peculiar Protection of Providence, which they may reasonably expect in travelling the Road of their proper Profession. However, the more they can reconcile Distance with Action, and the farther off they begin to Break Ground, the Truer they are, as they ought to be, to their own and the Publick Interest. And therefore it may be adviseable for them, especially if they have been already with
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some of the Infected, and seen the Symptoms and the Nature of the Malignity, to sit at home, and give out Directions and Prescriptions in their own Studys rather than in the Sick People's Chambers. If this is Wrong Advice, the Physician must own 'tis Friendly. And now we'll step forward to the next Instance of Obligation he's concern'd in, and that's the Duty of diligently examining the Patient's Case.

Ja. Before you enter upon this, 'twill be no Impertinence, I hope, to put you in mind, that you us'd to be a better Advocate for the Poor than you have been hitherto upon this occasion. I suppose you'll not allow your Doctor to take Tole of Them. They'd have but little Comfort in a Course of Emptiness after a Course of Physick. 'Tis better Dying of a Feaver than a Famine; And therefore, if the Doctor proposes only curing a Man to make a Skeleton, at least he should have the Conscience to do it *gratis*.

Ol. Professions and Arts, as well as Estates, are charg'd with a Debt of Succour and Service to the Poor; Especially This of Physick. Not only because there's less Trouble in writing a Bill than in satisfying a Conscience, or soliciting a Suit; But because too, when a Poor Man enjoys his Health and Strength, he can go abroad for Information in his Duty, or Advice in his Affairs; but when he lies at home languishing and helpless,

less, Assistances of whatever kind, if he has them at all, must Come to him. The last of his Misfortunes, like a Revolting Party, does Double Milchief. It strengthens one Side as much as it weakens the other. What was but Difficult before, it makes almost Impracticable, and swells Discouragement sometimes up to Despair. And when God sees fit in his Wisdom and Justice to Arrest in this manner, he expects the Physician should Bail the Debtor. And very often the Seizure happens to be of such a Nature, that the Physician, as was hinted before, must do his Part, before the Divine or the Lawyer can be Serviceable. 'Till the Rubbish is done away, the People the House fell upon can't be taken out. Now, methinks there must be a transporting Satisfaction in doing so much Good so easily; in Restoring a Man to the use of his Faculties and Limbs, in making him Easy and Happy, and useful to Himself, his Family, and his Country, who must otherwise have gone out of the World Embarrass'd, and left his Wife and Children Starving in't, or at least have liv'd a Burthen to himself and others. God's Image, thus happily, by his Blessing, reviv'd and refresh'd, looks methinks like the Present of a Prince to an Ambassador, his Picture set with Diamonds; and the Physician ought to set a proportionable Value on't. In short, if I were of the College, I should think

think it a sort of Sacrilege to let the Poor Man's Mite come within my Palm. If *Naaman's* Leprosy was entail'd upon *Gebazi* and his Family for ever, for making Advantage of a Rich Courtier's Cure; what would have been his Fate, if *Lazarus* had been his Master's Patient, and he had took Money of Him?

Ja. I'm glad I threw this Topick in your Way. I would not have lost what you have said to't. But you were speaking of Lawyers. Pray what Occasion do you think a Poor Man can have for Lawyers?

Ol. Why, if he has nothing else to lose but Liberty and Repose; to guard him against, and rescue him from Oppression, which has a Maw that makes no Distinction, but quarrys upon all Game alike. Besides, don't mistake me, as if I meant by the Poor only those that go with the Badge. Poverty's a Relative thing. 'Tis a great Mistake to confound it with Want of Money. No; a Declension of Condition may be Poverty as well as an Extremity of Want. And the Rich Man's Poverty is the worse of the two, because his Character, like a Profuse Wife, costs him more than his own Occasions. And this makes it as much Charity sometimes (tho' good Breeding gives it another Name) to refuse a Gentleman's Fee in his Bed-Chamber, as a Cripple's in an Alms-house; especially, if his Distress is not his

his Fault, but his Misfortune ; and much more if 'tis the Consequence of his Merit. I hope I have stated this Matter to your Satisfaction, and may go on where I left off.

Ja. With all my Heart. You are a very agreeable Adversary, I own. I'm afraid you'll seduce me by and by.

Ol. To encourage your Advances, I have some other hard Articles behind for the Doctor. I was going upon the Duty of Examining the Patient's Case. To begin ; The Physician must not suffer himself to be diverted from his Purpose by General Symptoms or Appearances, which are frequently but a Feint to draw him into an Ambush. Conjecture and Hypothesis are not to intrude. Judgment must take the Chair, and Observation open the Cause. Possibility must be Rejected, and Probability Brow-beaten, and the Distemper itself not found Guilty without its own Confession. A Mistake in the Nature of a Disease is enough to Poison a Remedy. The Sick Man, ten to one, loses his Life by it, and the Prescriber his Reputation. On t'other hand, the Disorder rightly understood is half-cur'd. This living *Porcelan* of ours may be best set to rights, when we see where it hath suffer'd, and how the Pieces answer. For what's a Physician's Business, but to Revive a lost Modification, to Marshal the Principles of Life, and hold the Particles of Flesh and Blood to their

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several

several Posts and Dutys? He has no more to do than to place things in a good situation; God and Nature will close and cement them. The Facultie themselves press a diligent Inspection, and an anxious Deliberation. * ‘ A Physician, says one of them, must not examine Superficially. He should always have his Fingers at his Patient’s Wrist, and let no Symptom or Crisis whatever escape his notice. † Don’t pretend to Bully a Distemper, says the same Author, before you know the Cause and the Nature of it. || Probability, says another, will not serve the Turn. There must be Principle and Proof to justifie Proceedings. By the Carthaginian Constitution, a General that risk’d a Battle, and could not account for his Conduct, was to be Crucified, tho’ he Conquer’d. They had a Thanksgiving for the Success, and an Execution for the Crime. Now a Physician should Practice as discreetly and cautiously as if this Edict reach’d the College. I pass on, in the next place, to the Duty of Attendance. And here I am prevented by what has been ob-

* Dubie valetudini assidere Medicus debet, &c. *Alex. Bened. Ubi supra.*

† Occursurus morbo nullus est qui originem ignorat. *Ibid.*

|| In omnibus talem artifex adhibeat diligentiam, &c. *Fansecq, Ubi supra.*

serv'd before upon the Physician's Obligations to be ready at a Call. Whatever made his Company necessary, will make his Stay or his Returns so too, as long as it lasts. Indispositions are Insidious and Active: They watch their Opportunities, and when you think you have laid them asleep, they wake very often before you're at the bottom of the Stairs. Like Game-Cocks, they rise of a sudden when to appearance they're Dead. If one of the Facultie advises right, * ' a
 ' Physician ought not to forsake a Patient even, after he has given him over. Let him
 ' rather *stand by him* to the last. Resolution
 ' should rise with Opposition; and expiring
 ' Hopes be lighted up agen. When we find
 ' ourselves Beset, and an Escape Impracticable, *Tum fortem posce animum*, Then's the
 ' Time for Spirit and Vigour. Physicians are
 ' disappointed sometimes where they were
 ' Confident of a Recovery. On the other
 ' hand, Providence is sometimes pleas'd to
 ' reserve a Cure to itself, and brings Patients, after they have been despair'd of,
 ' like Ghosts to the Doctor, to upbraid him
 ' for deserting them. This made *Democritus* Apprehensive that there were more
 ' People Buried alive, than the World was
 ' aware of. However, an Unnecessary Stay

* Nunquam tamen, nec in desperatâ salute, infirmum Medicus deserat. *Fonsæca, Ubi supra.*

and Attendance is at least Better and Safer than a Hasty Departure. I knew an Instance not long since to the Purpose; a Gentlewoman, that in the Beginning of a Lying-in, was seiz'd with Epileptick Fits. Her Case appear'd Desperate in all its Circumstances; and 'twas as little likely she should live twelve Hours as a thousand Years. * The Doctor declared as much: But yet he did not discontinue his Visits or Applications; and, by the Blessing of God, effected so strange a Recovery, that he scarce knew whether the Wonder or the Satisfaction was greater, to see his Patient abroad agen. And indeed, if 'twere only for the Credit of being Careful and Unmercenary, a Man would chuse to be as much upon Duty as he can, wait the Enemy's Motions, and not go his Rounds as fast as a Milk-Maid. These hasty Circuits look as Designing in a Settled Undertaker of Cures, as they do in a Wandering One; and 'tis odds but they are follow'd with Equal Success. For a Transient Hasty View of an ill State of Affairs is little better than none at all.

Ja. Nay, to speak the Truth, the Physicians don't always give us Nursing enough for our Money. Some of them come as seldom to their Patients, and stay as little

* The Physician was the very Learned and Judicious Dr. *Frampton* of *Oxford*.

while,

while, as if they thought themselves Angels.

Ol. Have a care of Relapsing. ----- You'll discourage Fault-finding, if you make this use of it.

Ja. Cry you Mercy. The Balance is in your Hand, and I perceive there's no touching it without making you Jealous.

Ol. After Parting a Fray, 'tis convenient to keep the Quarrellers apart for a Time. I shall take the Liberty therefore to go on. And to make you some Amends; I have such an humble Compliance to demand of the Doctor in the next place, as I am sure will please you. Not to keep you in Suspence; I think no Physician deserves to be employ'd that will not be Communicative. * ' To
' be Reserv'd, says a good Author, where
' Nature is not so, and to Purloin her Favours and Benefactions, is Betraying a
' Trust, and Sacrificing the Property of Mankind to *Mammon*, that is to say, where a
' Secret is lost for the sake of the Profit of it. All useful Knowledge ought to pay Duty. Accomplishment, Invention, and Experience are not to be lock'd up like a *Show* in a Box, and never seen under a Penny. But where Important Matters that nearly concern us come under Deliberation or Debate,

* *Remedia Naturæ munera non ostendere &c. Alex. Bened. Ubi supra.*

we have a Natural Right to Freedom of Inquiry, and may be allow'd to call for the Reasons of Things without much Ceremonie. This is no more than Justice to ourselves in the great Concerns of Life, especially where the Soul has a great deal depending. And 'tis so far from an Impertinent or Unmannerly Importunity to press Questions that relate to the Interests of Health and the State of our Bodys, that the Physician may certainly make good use of the Scrutiny. Lurking Symptoms and Crises, Insensible Causes and Changes of Indisposition, discover themselves this way. 'Tis likely this or that Question had never been put, if it had not been suggested by some peculiar Uneasiness, which the Physician ought to know of. Complaints are wonderfully Informing; And the Occasion of our own Sollicitude may sometimes go further towards Clearing a Case, than our Answers to another Man's Questions. At least it's unreasonable we should be absolutely deny'd all Satisfaction of this Nature. If 'twere only to gratifie a Sick Man's Curiosity, and to Bait Disquietude and Pain with Speculation and Amusement, upon this very account the Patient ought to be Indulg'd in't. But sometimes too, there may be such an Error on one side, or a Turn on t'other, that it may be necessary for the Patient to be let into the Secret of the Doctor's Measures.

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When he grows worse, or not better under his Care, he ought to know the Grounds of his Conduct ; which a Man of Sense may see such Flaws in, that he may think himself not safe without better Advice.

Ja. A *Valetudinarian*, upon this footing, has great Advantages. He may fish out a Body of Physick Cheap. And the larger Complication of Distempers he feels about himself at first, the better Livelyhood he's like to make on't afterwards.

Ol. That's the other Extream. *Botallus* has split the Hair. * The best way, says he, ' is not to let it be known what you prescribe, for fear your Preparations should ' be such as your Patient has an Aversion to. ' But if the Sick Person, or those that look ' after him be pressing and importunate for ' the *English* of your Bill, 'twill be advisable ' to gratify them. I am no more a Friend to a Vain or Pragmatical Curiosity in Sick People, than in those that are Well. The Physician does not come to be Examined, but to Prescribe. Let those that want a Lecture from him, plainly tell him so. This Sharpening of Skill will neither succeed, nor would answer, if it could. Imperfect Hints and Incoherent Fragments, if the Physician's so Condescending as to Favour us with them,

* Quo igitur opinione adversus medicamenta non peccet aeger, &c. *Ubi supra.*

have very little Edification or Solution in them. Such Banter and Wantonness must be Countermin'd. If I were to manage the Affair, my Replys should be as Unintelligible as my Patient's Inquisitiveness was Unmannerly. One Man's Confidence and Impertinence will justify Another's Pedantry and Obscurity at any time. Hard Words and Sounding Nonsense have a strange Silencing Virtue in them. For the purpose; If a Coquet should send for me in a Fit of the Vapours, and ask me, what was that Ingredient in my Drops which inclin'd me to suppose they would do her more good than forty other things; I would tell her very gravely, that 'twas the *Entelechial* or *Syn-categorematical Particles*. If she asks which way they Work; My Answer is, by *Antipe-ristasis*.

Ja. You'd soon lose your Practice among the Women at this Rate.

Ol. You're mistaken. Obscurity oversets their Understandings as easily as Flattery. But to keep the Road. --- The next Part I shall mention of a Physician's Duty is this, That he's to put his Patient to as little Pain and Expence as may be. A Physician's or a Surgeon's Cruelty stands heightned with Aggravations. The Sufferer's an Object of Pity already. He lays himself at the Practitioner's Mercy. He knows not when he's going to be ill us'd; and therefore can't prevent

vent it. He confides in his Physician's or Operator's Humanity as well as his Skill; and that's a Double Title to Fair Dealing. Besides, if the Abuse be detected, as 'tis odds but it will, the Tyrant must expect to be coarsly handled. 'Tis an Error that would vex any One, to find he has took Sanctuary in an *Inquisition*.

Ja. I confess I shou'd be apt to turn *A-mazon* upon such a Provocation.

Ol. And then to Plunder a Patient is as bad as to Plague him; and worse, if he's Poor. The Nurse that steals the Dead Man's Linnen is Generous, in Comparison of the Doctor that picks some Sick Mens Pockets. And 'tis all a Matter, whether he levys his Exactions for his own or his Apothecarie's Use. Tho' of the two 'tis the Meaner Imposition to play foul for the Apothecarie's or the Surgeon's Advantage, than for his own.

Ja. And yet how often are Sick People Disciplin'd in their Purses as well as their Persons? You can't deny but some Physicians, that are otherwise Men of Honour too, take a Fancy to make Health and Recovery as Costly as may be.

Ol. 'Tis true: And sometimes the Patients themselves are afraid of being Sick in *forma Pauperis*. *Galen* tells us of a Gentleman of a great Estate, that had no Opinion of any Physick but what was very Charge-

able. It seems he had a Notion that Cheap Druggs were only design'd for Beggars, and would be thrown away upon a Man that could Afford to be Sick. But if a Patient imagines the Way to be Well is to undo himself, the Doctor should not Encourage the Extravagance, much less Impose it. * ' A Man must be very Vain and Impudent, says *Benedictus*, that Doses his Patient unnecessarily with the Scarcest and the Dearest Druggs, and allows of no Health or Ease but what comes out of the *Indies*.

Ja. Then you think a Physician may find in his Heart to sell his Services too dear one way or other.

Ja. No doubt on't. Fact has prov'd it. But withal I am satisfied the Imputation reaches very Few. Interlopers indeed may be Conscious of the Practice. The same Want of Liberal Education, which makes it unwarrantable in them to Administer, disposes them to make an ill use of their Usurpation. They that Intrude so Impudently into the Property of a Privileg'd Body, no wonder if they Pirate upon the rest of Mankind. But these are a Clan of *Vertuosi* I have nothing to do with, nor any more to say to.

* *Peregrina remedia semper querere, &c. Ubi supra.*

Ja. I suppose you are almost at the End of your Precepts. I order'd a Pot of Coffee about this time.

Ol. I believe I may wind-up the Argument in two more Particulars. The first of these is, That the Doctor ought to Encourage his Patient where there's Hopes, and not flatter him when his Case is Desperate or very Dangerous. * ' No Physick, says ' *Benedictus*, does a Sick Man more good ' sometimes than Chearfulness and a Confidence of his Recovery. Agen; † The ' Sick Man ought to be told of every good ' Symptom that offers, and only his Friends ' of the bad.

Ja. The Management of this Part, I confess, is very Material, and should be as Critical. Our Tempers and Passions come under the Physician's Cognizance as well as our Pulses. Fancy has in some measure the Power of Life and Death. Surprizes, and strong Impressions, whether of Terror, or Sorrow, or Satisfaction, are a Tempest that Sweeps Nature; They set the whole Magazine of Animal Spirits on Fire at once, and, like an Earthquake, Swallow up the lesser Ruins in greater.

* Prodest deniq; ægro in medendo spes fidesq; Ubi
supra.

† Erga quæ bona sunt auguria denunciare debet, &c.
Id. Ibid.

Ol. Rightly observ'd. How many Instances are there of Men that have been Shot Dead with a Word, and Fetch'd out of a Fit with an Interjection ?

Ja. 'Tis true This exposes us to any Sudden Sallys of Ill Nature, or Inconsiderateness. It makes us liable to be Frighted, or Dejected, or Provok'd without Cause. But then a little Sagacity and Presence of Mind soon looks thro' the Vizor, and disappoints the Goblin. Whereas when we are Terrified or Discompos'd already, the Mind Flaggs, and is glad to be Invigorated by foreign Encouragement and Support. When the Powers of the Soul find themselves Plung'd and Sinking, they catch at the Opinion, and as it were, hang upon the Vivacity of a Comforter ; especially when we think he has Knowledge and Skill to be trusted to, as well as Ingenuity and Friendship. And thus 'tis, that a Physician has it sometimes in his Power to persuade and raily a Man into Health and Sprightliness ; or, if there's more of Reality in the Disorder, to keep the Heart Collected, and the Springs of Life Moving. A few Words of the General, when his Men are hard press'd, have sav'd Armies, and gain'd Victories. Pardon me, Madam, for Intrenching thus upon your Province.

Ol. Not unless you go on.

Ja.

Ja. You know well enough, you'll find your Advantage in making over the Cause to me. That's the *Foible* of many of us Female Philosophers. If we may but have the Pleasure of a Share in the Proof of what we Deny, it disposes us strangely to Conviction. And because, to tell you the Truth, I find I must be your Convert, I'll venture a little further, if you please, in token of Recantation.

Ol. You oblige me.

Ja. What I would speak to is the other Part of your last Admonition ; which is certainly a Matter of Moment. The Physician first observes and best understands the Breaking of the Vital Powers, the Prevalences of Malignity, and the March of Death. He knows too, that timely Notice is of the utmost Consequence ; that Security's an Opium that Dozes us into Negligence ; that tho' Expectation may be Troublesome, yet it lets Death in Gently and Leisurely upon us ; and that the Interests of our Souls, Familys, Friends, Enemys, Debtors, Creditors, and many more, make an early Warning necessary. And no one can be so good a Judge, when 'tis convenient to tell the Patient a Piece of News that must operate so roughly upon the Passions and the Spirits, as the Physician. He knows very often there's Danger where other People see Safety, and Safety, where others apprehend Danger.

He

He is best qualified to Distinguish between Strength of Fancy and Weakness of Body ; to compute upon the Waste of the Vital Flame ; and to know when it may cost a Man his Life to let him see the Doubtfulness of its Continuance. Some People that would almost expire at the Sight of a Precipice, may be led over Blindfold well enough. Others again are as much too Adventurous. They'll Dance upon a Plank with a Sea roaring under it. If an Escape is but Possible, they are sure they shall not miss of it. Such Presumers as these must be manag'd another Way. Every Symptom and Appearance must be magnified, and represented Mortal. There's no Keeping them within Bounds without Frighting them out of their Wits. Nor is the Physician kinder to himself than to his Patient, that errs in the Indulgence either of a Hypochondriacal Dejection, or of a Frantick Presumption. Concealment in this Case will be interpreted Ignorance more than Design. And he'll find it difficult, especially if he makes a Custom of it, to persuade the World 'twas Caution, Respect, or Tenderness, that made him Reserv'd. Besides, in very dangerous Cases, there are few Men that would take it well to be led into a Fool's Paradise, when they are so near an Admission to, or an Exclusion from the Joys of another World.

Ol. One of the Facultie, *Botallus*, has something to your present purpose. * ‘ When a Physician, says he, has little or no hopes of his Patient, he must not make a Secret of his Condition. For besides that an Undiscover’d Case looks like an Unforeseen one, and makes a Man’s Penetration question’d; besides this, I say, the Relations or Expectants will be oblig’d to you for preventing a Surprize. Timely Information Breaks the Blow. And the sooner all Parties know the Nearness of the Change, the more time they have before them both for Religious and OEconomical Recollection and Preparation. But then as to the Person, you seem to think it belongs to the Doctor to give the Patient notice of the Approach of Death. In this a Learned Physician differs from you. * ‘ When, says he, Nature’s Forces are spent, and Death’s Begun, the Physician should discover it, first in his Looks, and then in his Words, and not to the Patient himself, but to his Relations and Friends. However, this Article of Conduct is purely Prudential, and varys with Circumstances and Accidents.

* Ex hac non temerariâ sed rationabili mortis prædictione, &c. *Ubi supra*.

† Si lethalis existat morbus, &c. *Fonseca, Ubi supra*.

Ja. No doubt on't. And now I have done, Madam, and wait for the last of your two Particulars, which I suppose is the Physician's Duty of Begging the Blessing of God upon his Endeavours.

Ol. You are right. And at the same time he should be put in mind of his Obligations to live like a Man that may best hope his Prayers will be heard. But especially let him beware of that Error which has been so fatal to many of his Profession, Ascribing an Intrinsic Efficacy to Second Causes, and Depending upon That more immediately than upon the Power that supports and directs them. Undoubtedly this often provokes Providence to disappoint the Enterprizer. The Misplacing a Benefit is an Injury to the Author of it.

Ja. Especially where we light upon such a Wrong Object of Gratitude and Acknowledgment as in all possible respects comes infinitely short of the true one. What is this but Repairing Old *Æsculapius's* Altars? In a word, Salt, Sulphur, and Mercury are no more to be Worship'd, than if they were Powder of the Golden Calf, or Pieces of *Nebushtan*.

Ol. To be plain, it seems to me a Blunder, that very Expression *Second Causes*. If there's any such thing, 'tis Prayer. And those Means, especially the Material ones, that commonly go by that Name, are indeed

Third

Third Causes, if any. All Human Means are as Engins in the Hand of Omnipotence, which guides and varies their Motions and Influences, according to its own good Pleasure. And is it not highly reasonable to suppose, that Pious Applications to the Supreme Power will go a great way towards a Favourable Decree? The Physician, of all Men, ought to think so. For if he's ignorant of the Incompetency of his own Power, 'tis a certain Sign he knows very little of his Business. Sober Wise People will make this Judgment of him. If you find a Man well Humbled and Mortified with his Philosophy and Experience, you may be sure he's Rich in Both. Upon a strict Inquiry into the Laws of Motion, and the Intercourses of Material Principles, he finds God has reserv'd these to his own Immediate Conduct. And this shews the Necessity as well as the Duty of Addressing him for Success, and expecting it only from him. This Method too, puts Life in the Physician, and Encourages his Vigilance. He takes his Steps Firm and Bold. His Faculties are Led by an Invisible Hand; and so if he can't charge himself with Negligence, he's under no fear of Error or Mischance. In a word; This is the best Course a Physician can take to make himself and his Patient Easy, and the likeliest Way to establish a Reputation, raise an Estate, and be-

N

come

come a Universal Benefactor. Religion carries all before it; and both Physician and Patient find the greatest Advantage in't.

* ' A serious and entire Confidence in the
 ' Goodness of God stems the Force of a
 ' Distemper surprizingly. The Mind enjoys
 ' a perfect Indolence and Repose under this
 ' Security, and the Body languishes and
 ' decays with as little Dissatisfaction as 'tis
 ' possible. Infinite Goodness and Power
 ' are Strong Supports indeed! Here's a Retreat that can never be cut off. The Physician's Reputation, the Patient's Recovery, and all the Blessings of Life and Being, are the great Creator's Grant; and therefore, if we want them, 'tis but reasonable we should ask them of him. To draw towards a Conclusion; When our Physician has acquitted himself happily, wisely, and religiously here, with what noble Prospects does he set out of the World? Besides his Proportion in those Rewards of another, which are Common to him with all Good Men; What a Pleasure presents itself upon his Death-Bed, in the Congratulations he's going to receive from those Souls that had his Good Offices while they were in the Body; from the Poor and the Needy he was so

* Non parum confert ad sanitatem comparandam, fidentia erga Deum, &c. *Botallus, Ubi supra.*

kind to in their Distress; but especially from the Spirits that had never been there; but dy'd Impenitent, if God's Blessing upon his Administration had not renew'd their Lease of Life? What Sublimity of Honour, and Extasie of Blessedness, does he see reserv'd for him in those Acknowledgments of God himself, *I was an Hungred, and you gave me Meat; I was Thirsty, and you gave me Drink; I was Naked, and you Cloathed me; I was Sick, and you visited me?* With what exquisite Satisfaction does he hope to see Glorified Bodies for ever in Heaven, which he was the Instrument of Comforting and Repairing for a time here? In a word; to see Health swallow'd up in Immortality, Theory in Intuition, and Practice in Praise?

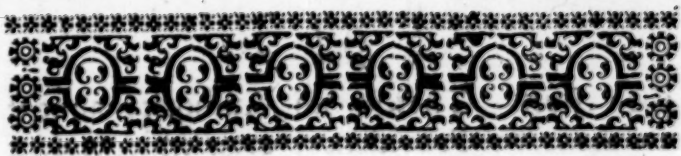
Ja. You have now work'd up such a bright and moving Representation of the Physician's Character, his Dutys, and his Prospects, that I'm at once convinc'd I'm no such thing, and seriously wish I were so. I thank you, *Olympia*; you have burnish'd my Ideas, which I'm sensible were extreamly Coarse and Vulgar before. I beg the Facultie's Pardon for my past Misbehaviour; and am so well appriz'd of their Significancy, that methinks I have now a mind to consult them tho' I'm well.

Ol. In order to continue so. I like your Zeal, and approve your Purpose. You have

not been Recover'd so long but you still lie open to a Relapse. And being my Convert as well as my Friend, you must allow me to be so much the more concern'd for you.

Ja. We'll settle this Point in the Parlour.





DIALOGUE II.

BETWEEN

Podalirius and Eumenes.

EU.



A! my good Friend *Podalirius*! I never was so well pleas'd with a Chariot and Livery before.

Pod. Let me see, does not your nose widen over your words? ----- I hope all's well; but if you're Merry, I can't help it. Equipage is absolutely necessary for a Physician, especially at his first Appearance. The Quality expect it, and the Inferiour Part of the World admire it; and, in short, a Hackney-Coach is no more for my Turn than 'tis for a Lord Mayor's.

Eu. You need not be at the trouble of proving your Point. I'm convinc'd of the Decency as well as the Expediency of your Furniture. Capacity and Accomplishment shou'd urge their Pretensions and keep up
their

their Port. There's an Authority annex to them by Providence, even independent of the Prince's or the People's Favour. For if Universitys had no Charters, nor gave Degrees, yet Sense and Knowledge wou'd still be in a Condition to right themselves, and command the World, more or less, till it wanted 'em no longer, that is, to the End of it. By my consent, not only all the Learned Faculties and Professions, but Mechanical Employments too, should never come abroad without something of Distinction about them. But whether this is Driving too fast or not; A Physician, 'tis certain, shou'd put on an Air of Eminence, because he must be Singular as well as Abject and Slovenly, if he neglects himself.

Po. You talk as if our Concerns had fallen in with your Speculations. I know your way; You'll let nothing 'scape your notice. You think a Little, but much to the Purpose, upon every thing.

Eu. I did not tell you a Physician was to be such a Courtier as this comes to. But without Vanity, Sir, I can say your Conjecture is Just, tho' Your Compliment's Undeserv'd. I was thinking of you before you came in, and you may believe the Transition was easy from Yourself to your Interest, and the Management that might most conduce to't.

Po. Let's know how far you were got.

Eu.

Eu. No farther than your Cloaths. My Imagination was bringing two Physicians together into a Sick Lady's Room, the very moment you knock'd. One of them had a Periwig worth fifty Guineas, a plain Suit of fine Cloth, very good Linnen and Lace, and a Gold Watch. The other had all the Outside of a Farrier but his Leathern Apron. Now which of them was most likely, think you, to do himself or the Patient Service? That appear'd presently as soon as they took their Chairs. For methought the Lady discover'd a Qualm at the Neighbourhood of the Homely Doctor, as if more than one of her Senses were disoblig'd; and all her Discourse was with the other, whose Regard to his own Character and Reputation, I suppose, made her conclude he was the most likely of the two to take due care of her.

Pod. And certainly she reason'd right. For how should He that has no Humanity for Himself, have any for his Neighbour? * ' Sick Men, says one of us, usually desire as much of their Physician's Company as he can spare; and therefore he ought to make his Appearance and Conversation as Agreeable, Genteel, and Significant as may be. He should go Neat and Ele-

* *Semper tui presentia à languentibus nimis optata;*
&c. Fonseca, Ubi supra.

' gant in his Dress, and in the very Choice
 ' of his Cloaths have a Regard to the De-
 ' licacy of a Sick Fancy. Not that I would
 ' have him Profuse or Effeminate in his
 ' Wardrobe. Foppishness will bring his
 ' Judgment in Question. 'Twill look as if his
 ' Skill were hardly Skin-Deep, and Colour
 ' had been more his Study than Constitution.
 ' Lace and Ribbons are a Mountebank's Te-
 ' stimonials. For Quackery wou'd make
 ' but a poor business on't, if it did not hang
 ' out false Lights, and glitter in Tinsel.
 To return ; The very Sight of a Handsome
 Dress is Restorative, and comes like a good
 Prognostick. It calls up the Spirits with
 brisk and refreshing Ideas of Vivacity and
 Vigour, Diversion and Visiting, Fresh Air
 and Exercise. Now there's a great deal
 more depending upon such Impressions than
 one would think. Some Mens Constituti-
 ons, I can tell you, are as apt to be *Mark'd*
 as a Child in his Mother's Belly. A Sordid
 Surface is not only Unpromising, but Preju-
 dicial. It damps the Fancy, lays a favoura-
 ble Opportunity in the Distemper's Way,
 and sometimes does more Mischief than twenty
 Prescriptions do Good.

Eu. And then too, it smells very strong of
 Avarice, which if a Physician be tainted
 with, he's particularly concern'd to dissem-
 ble it. *Botallus* expresses himself remark-
 ably

ably here. * ' Avarice, says he, is a sad Reflection upon a Physician's Philosophy, to say no worse. But then it does not follow that he's bound to refuse his Fee, especially when 'tis tender'd by People in good Circumstances, unless they are his intimate Acquaintance and Friends ; For Friendship is no Pensioner. As for the Poor, they must have his good Offices gratis. 'Twould be a sort of Sacrilege to Pocket their Penury. In a word, a Physician should be Generous, Charitable, and Publick-Spirited, for the Facultie's Honour as well as his own. For the World will be apt to judge in this Case, as it does in others, of the Quality of the Profession by the Behaviour of the Professors. Your Employment is Gentleman-like or Mechanical, according as you use People ! To go on ; Covetousness makes a Physician look Poor ; and Poverty, you know, in any Profession is but a bad Sign of Qualification and Ability. Besides, 'tis a Designing, Ungenerous Vice, and lays a Man open to Distrust and Contempt, which are no Thriving Circumstances. Of the two Extreams, Profuseness is most for the Physician's Advantage, especially in the Article of Cloaths. Old Pockets probably are full

* *Etsi dedecet medicum ipsum avarum esse, &c. Ubi*
supra.

of Holes ; and then to what purpose should Money be put in them ? To say no more ; There's no loss to any body in going well Habited. Good Cloaths pay good Interest, They are more Healthy as well as more Creditable than a Beggarly Covering. And to compleat the Satisfaction, we must remember to be Neat and Cleanly is Matter of Duty too. And not only in our Garb. -----Which brings me back again to your Concerns. And I dare say I need not be at much pains to persuade you, *Podalirius*, that a Physician ought to entertain within Doors as splendidly as he moves without ; that his Room should make a Show as well as his Coach, and his Munificence at home recommend him as much as his Good Manners abroad. Those Mimicks and Cheats that publish Bills and Advertisements, and travel the Country, are convinc'd of this. They know to what good Account the very Semblance of Bounty and Benevolence will turn ; and that 'tis Easy to glare and dazle the Majority of Mankind into a good Opinion of them. And it can't be deny'd but 'tis Natural enough for the Common People to conclude as they would have them. For if they take it for granted, that other People's Usefulness bears the same Proportion to the Figure they make as their own, their Inference is just and reasonable. To come closer to the Point ; Elegancy and De-

Decorum are wonderfully Attractive. Inferiors contemplate them with Reverence; and Superiors come to them with Pleasure. To be brought into a glittering Dining-Room, and sit surrounded with Master-pieces of Art and Invention; to have the Senses Regaled, and the Fancy Caress'd, with Rich Preparations and agreeable Objects; To sit at a Table well Cover'd, and Eat and Drink in Perfection; To range over a little Region of Ornament and Convenience, and not find out an Absurdity in the whole Contrivance; This is an Engaging Scene, and leaves no Room for the least Doubt of the Doctor's Excelling in his Profession. Pleasure has something in't that's apt to be strangely Clear and Convincing. He that has such a happy hand at Gratifying Nature, must certainly have as good a one at Relieving her. 'Tis plain the Man understands our Constitutions by his manner of Applying to them. And since I find he knows what's the best Diet for us, to be sure he must know what's the best Physick for us too. These are Inferences which few People are proof against. In short, good House-keeping and Elegancy of Living is an Innocent and an Honourable Bribe; And a Man has the Satisfaction to share in the present Comfort as well as to reach the subsequent Advantage of it. Like an Artist's Performance, the Progress of the Work

O 2

pleases

pleases him as much as the Prospect of the Profit. And when Ornament and Convenience answer up so well, what Wise Man would turn his Back upon them?

Po. You hit my Temper and my Maxims. I believe I need not tell you I am Naturally no Penurious Man. But tho' I have been always dispos'd to make a Gentleman Welcome upon the Motive of Generosity, yet I am satisfy'd no Body ever treated Cheaper with a Joint of Ven'son, a Salver of Sweet-Meats, or a Glafs of Wine. Be pleas'd to go on.

Eu. A Genteel Deportment and Carriage must join Hospitality and Generosity. Rough Good Nature and Benevolence is an Unpolish'd Diamond; The Intrinsic is Good indeed, but strangely Obscur'd and Clouded. Gesture and Address and Complaisance make their Way irresistibly into Human Nature. They heighten a Taste more than one would think, and set off a Collation beyond all the Garlands of the Ancients. Gracefulness of Motion, and the right Mien of a Man's Person, have something as Unaccountably Agreeable and Harmonious as the Sounds of Musick. There's Mathematical Analogy and Symmetry in them. For tho' distant Countrys and Ages vary very much in the Signification and Custom of Posture, as the Eastern Nations express their Reverence by knocking their Heads against

against the Ground, and sit Cross-leg'd upon the Floor, as formerly they leant upon Couches, at their Meals ; yet there's a general Justness and Regularity which governs all these different Motions and Positions. A Courtier at the *Port*, for instance, would soon stand Corrected, if he were to clap his Poll to the Ground instead of his Forehead ; And to sit with one's Knees higher than the rest of the Company would look as untowardly at *Constantinople*, as to loll with the Elbows at *London*. A few such Images recollected in the Fancy shew the necessity of that Exactness I am speaking of : And a Physician, of all Men in the World, ought to be well vers'd and practis'd in't. Medicine has the Fancy and the Senses more immediately to deal with, and therefore it ought to wear a Gay and Courtly Aspect. Further ; In the Management, of this Part a Physician has Ex-treams to avoid. Moroseness will be prejudicial to him ; and Levity worse. For a Surly Doctor may understand his Business very well, which an Inconsiderate Flashy one can scarcely be supposed to do. Agen ; A Clown or a Fop is little likely to make a hand on't. For 'tis hard to say which of these two is in the fairer Way to make a Man sicker than he finds him. Neglect Provokes, and Affectation's Nauseous. Right Standard Civility, Observance, and Ceremony have no such Dross in them. They
keep

keep Nature true to herself, and assert the Dignity of the Species. To make short of the Matter; A good Air and Address brings a Man into the best Company; and then the best Fees will follow.

Po. This lays an opportunity in your way of speaking to that nice Point, a Physician's Method of Managing his Patient's Inclinations and Humours. This Part of his Province requires a great deal of Art and Dexterity. Pray let me hear what you have to say upon't.

Eu. For fear of Wading out of my Depth here, which one that is not a Professor may easily do, I shall only quote your own Authors to you upon this Head. To begin then at the Doctor's Entrance into the Room;
 * ' His Gate and Motion should be Uniform and Equal. He should neither Stalk
 ' nor Hurry into a Chamber. To come in
 ' Gasping, and Staring, and Writhing his
 ' Mouth, shews a Man wants Recollection
 ' and Presence of Mind extreamly. ----- In
 ' the next place; † 'Tis Rule and Right
 ' Management to deferr feeling the Pulse
 ' 'till you have rested yourself a little at the
 ' Bedside, spread a cheerful Air upon your

* *Incessum quoque modestum teneat, &c. Fonseca.*

† *Periti medici manum non protinus ut veniunt apprehendunt, &c. Benedictus.*

* Face, say'd some comfortable things,
 * and put your Patient in Heart. For a
 * Physician's Looks, &c. shoot into the very
 * Veins, and make strange Revolutions in
 * the Blood and Spirits. * There must be
 * a Preamble to compose the Mind of the
 * Patient. And then the Case must be ex-
 * amin'd, and the Report of it carefully at-
 * tended to. ----- Agen; † That Physi-
 * cian or Surgeon that knows not how to
 * temper Complacency and Encouragement
 * with Seriousness, wants a necessary Quali-
 * fication. This, in Hypochondriacal, Chro-
 * nical, and Ling'ring Cases, is *Elixir Vita*.
 * 'Tis an admirable *Composer*. It clears
 * up a Gloomy Prospect, and helps to re-
 * concile all Partys to the Difficult Du-
 * ty of Resignation. How many Men's
 * Lives and Wits has This Repriev'd in the
 * very Article of Despair, and, as it were,
 * caught their Souls and their Senses Fly-
 * ing? In a word, Religious Consolati-
 * ons, and Agreeable Amusements together,
 * turn the Edge of Pain, and disarm Disea-
 * ses and Death of their Terror at a surpriz-
 * ing rate. Thus too *Fonseca*; || The Sea-

* Imprimis ergo paucis placidis; verbis, &c. *Fon-
seca*.

† Affabilitas Religioni conjuncta perito Medico, &c.
Botallus.

|| Salutis causâ accersitus doctus Medicus, &c. *Fon-
seca*.

' Seasonableness of a Visit, the Decorum of
 ' Address, and an Auspiciousness of Aspect
 ' and Appearance, are Circumstances of great
 ' Importance. An Encouraging Look, like
 ' a little Blue Sky in Bad Weather, gives
 ' hopes of a better Face of Things. 'Tis
 ' good Advice, that of *Galen*, (says our Au-
 ' thor) to consider the Temper and Hu-
 ' mour of the Patient; and conform our-
 ' selves to them as much as we can conveni-
 ' ently. Some Men, when they're Sick,
 ' would be glad of all the News the Town
 ' affords, and others can't bear the Telling
 ' of a Story. Mirth disturbs one Man, and
 ' Gloominess another. 'Tis *Fonseca's* Ad-
 vice, * ' That a Patient be well Fenc'd
 ' from whatever Discomposes or Ruffles,
 ' from whatever's likely to exasperate, dis-
 ' spirit, or strike strong upon the Fancy;
 ' and therefore no Company should come
 ' near him (unless his Case be so bad as to
 ' make it necessary) but what he has a par-
 ' ticular Value and Inclination for. The
 ' Conversation and Good Offices of those
 ' we love, are a *Specifick* against Uneasiness.
 ' When the Spectators of the Conflict are in
 ' a Man's Interest, he grapples with Pain to
 ' Advantage. He faces Death boldly with
 ' his Friends at his Side. He sees what plea-

* Cumq; inter externa, ea quæ ægrotis nunciantur, &c.
Ubi supra.

‘tes him, and hears what encourages him;
 ‘and thus he makes a Party in Himself, and
 ‘plays two of his Senses against one.

Po. Botallus, I remember, spins the thread yet finer. ‘* ’Tis a Matter of more Discretion, in his opinion, than it may seem to be, to know how often or seldom a Patient should be Visited. To Nurse every little Ach or Ailing implies either Unskilfulness or Design. Why should the Doctor give himself so much trouble when there’s so little Occasion, but that he thinks his Patient either too much Indispos’d, or too Rich, to be Neglected? On the other hand, to leave Acute or Difficult Cases too much to themselves looks worse than surfeiting a Man with Visits. What Construction can be made of it but that the Physician’s extreamly Selfish, or sadly Puzzled, or very Lazy? But then, short of the Danger of such Imputations as these, ’twill be convenient to Trail the Scent, and follow close upon the Distemper thro’ all its Turnings, to see it in all its several Shapes and Changes, Intermissions, Returns, and Abatements, which move on Apace, and must be carefully watch’d and compar’d, before it can be well known what’s to be Try’d or Expected.

* Neq; ingressus ipsi, seu, si dicere velis, accessus ad patientem, &c. *Ubi supra.*

I look upon these Remarks and Precepts of our Author to be very useful ones. And now, *Eumenes*, I interrupt you no longer. Pray go on.

Eu. The next Qualification, in point of Interest, (for we are now upon the Prudential) is Sobriety and Temperance.

Po. Before you take your leave of the former Topick, let me put you in Mind of one Rule which borders upon't, and must by no means be forgot. My Suggestion is, that a Physician ought carefully to avoid an Affectèd, Ostentatious, Pedantick Dialect. His Expression should be Proper, Intelligible, and Flowing. An absolute Inadvertency in this Instance of Conduct is an Argument of a General Negligence; and that's a Lamentable Imputation upon any One, upon a Physician particularly, who 'tis certain can never be a good Practitioner if he's an Inconsiderate and Careless Man. On the other hand, 'tis a very disobliging Infirmary, to be Oversollicitous, and beat the Bush for Words and Phrases; to be always Prancing in Fustian, and affecting to Naturalize Obscurity.

Eu. Without question, a Pedant is never to be Valued or Trusted. If he's sincere in his Language, he's a Fool; if not, he's a Knave. Who can have patience to hear a Man talk *English* in *Greek* and *Latin*? Terms and Forms of Art are for the Schools.

If

If *Aristotle* speaks at a Gentleman's Table, let him do it in Translation; Let his Sense be as Antient and Profound as you please, but his Words Modern and Familiar. 'Tis enough sometimes to give a Man a Vomit to hear a Conceited Fop discourse about it.

Po. Your Severity's not misplac'd. Either let Artists and Professors keep their Knowledge to themselves; or if we must hear them, let's understand them too. And yet there's one thing worse than Pedantry, and that's *Boasting*, which must lessen a Physician extreamly, if *Benedictus* be in the right, who says, * 'None but your Stage Practitioners have occasion to magnifie an
' Inconsiderable Difficultie or Advantage,
' and make Triumphs of Trifles. 'Tis true indeed what the same Author observes,
† ' That a Physician's Success depends in a
' great measure upon the Authority and
' Character he has with the Patient; But
' then Pretendingness and Vanity are far
' from Recommending Qualities. -----

Permitt me, *Eumenes*, to press a little further upon you yet. Under the Head of Conversation you seem to have forgot the Happiness of a truly Polite Genius and a

* *Histrionis est exigui momenti morbum attollere,*
&c. Ubi supra.

† *Prodest deniq; ægro in medendo spes fidesque.*
Ibid.

Facetious Humour. Wit, if it be genuine and inoffensive, is a Welcome Guest. 'Tis a noble Planet that sheds a Warmth, and spreads a Brightness, wherever it comes. 'Tis a *Dessert* in Health, and a *Cordial* in Sickness. And besides, if it keeps within Conduct, it discovers an Uncommon Strength of Judgment too, and Establishes the Character of a Man's Understanding. For what's true Wit, but the Art of Compounding and Blazoning those Images and Ideas in the Region of Fancy, which the Soul, when she reasons, views in the Nature of Things, and compares in the School of Judgment? Wit is the *Colouring* of Reason; and Truth itself without it is but a plain, tho' an exact Representation; a Picture in Black and White, which has all the Lines of the Original, and yet wants something of the Life. Let me add, that I can't concur with *Botallus* in his Opinion, that the *Belles Lettres* are foreign to a Physician's Purpose. * ' How came *Tully* and *Hippocrates* acquainted? says he. *Galen* and *Aristotle* have nothing to say to *Virgil's* *Æneis*, or *Lucan's Pharsalia*. A Physician has no time for Poetry. And the more he studys Languages, the less he must know of Nature. When I tell him, that for every Beauty he shews me in his

* Quid commune habet Ciceronis, &c. *Ubi supra.*

' Poets,

‘ Poets, I’ll shew him a Secret he knows
 ‘ nothing of in his Profession, I compute in
 ‘ his Favour. With submission, I think
 our Author’s Severity over-sets him here;
 especially considering what occasion a Phy-
 sician has for Eloquence and Energy of
 Persuasion. For in the opinion of one of
 us, * ‘ All the Logick and Oratory he can
 ‘ make himself Master of, are no more than
 ‘ necessary to secure the great Point of
 ‘ Compliance and Obedience. This is a
 ‘ Temper he must work his Patient into,
 ‘ either by Persuasive Arts, or Peremptory
 ‘ Arguments; by Convincing his Judg-
 ‘ ment, or Steering his Passions. A Man’s
 ‘ Hopes or Fears have a mighty Ascendant.
 ‘ They manage Nature to purpose, and
 ‘ are extreamly serviceable to the Interests
 ‘ of Authority. And another of us says,
 † ‘ A Physician has great Occasion for the
 ‘ Art of Persuading. He should be always
 ‘ ready with it to keep his Patient in Good
 ‘ Heart and Temper; to stave his Anger,
 ‘ and moderate his Impatience and Ra-
 ‘ vings; to work himself into his good
 ‘ Opinion and Favour, and make him as
 ‘ Tractable and Conformable as he would
 ‘ wish. But I beg your pardon, Sir: I am
 gone wide of your last Particular.

* Tandem laborantem ad unguem &c. *Fonsæa.*

† Rhetoricâ (opus est Medico) quo mæstos ægrotantes
 solari, &c. *Beverovicinus, Med. Encom.*

Eu. Not so far from it as you think. Reason and Right Wit can never be at a Distance from Sobriety and Temperance. There's a Strict Alliance and a Mutual Guarranty between them; and if Wit's false to Virtue, she's no longer true to herself. Luxury and Hard-Drinking waste her apace. Her Wings are Heavy after Dipping, and she can fly no more till they're dry again. And if she puts them often to the Trial, in time she may quite lose the Use of them. Intemperance embarrasses a Physician. It indisposes, and almost Unqualifies him, for Business. 'Tis odds but it makes him his own Patient, and cuts out Work enough for him at Home. But if it does not impair his Health, it certainly draws him off from Application and Activity, and weakens, if not disables him in his Skill and Capacity. In truth, 'tis a Caution against Trusting him, and makes him more Dangerous than the Distemper he shou'd cure. I must tell you, if a Physician were to come to me at a late Hour from the Tavern, I should make bold to examin His Symptoms a little, before I let Him concern himself with mine.

Po. You wou'd not be very wise else. Many a Man has miscarried in this Case, out of Compliment and Confidence. Fumes in the Brain and Mists in the Eyes disrobe the Doctor of his Character for the Time.

(III)

Time. In such an Undistinguishing Condition his Privilege is Suspended, and the Quack takes place of him.

Eu. And that's not all neither. Sickness makes most People Serious ; and when they are so, the Folly and Farce of Drunkenness is extremely disobliging. To see the Powers of the Soul so wretchedly Self-depreciated, to have one Indisposition Visited by another, to be Civil to a Surfeit in Sickness, and lie Panting within the Reach of a Sor's Breath, must be strangely Mortifying to a Person of Sense and Condition.

Po. You may observe further, that it brings a Reflection upon the Faculty, and tarnishes the Pretensions of the College. 'Tis acting against Principle, which always exposes the Profession, as well as the Man. The Importunities of a Dropsie or a Feaver are Strong enough of themselves, and need none of the Physician's Example in favour of Indulgence. *If the Doctor's Immoderate Doses do him no harm ; why should I be afraid of a Draught or two ? I'm satisfy'd he had never such a Thirst upon him in his Life, as I have at this time. Come, fetch me a Bottle. These grave Prohibitions are a Cheat ; and if there was nothing to be got by curing other People, we should all be able to cure ourselves. These Conclusions easily arise under an Anguish of Drought. And indeed Pain is not the only thing that may*
make

make them look Plausible. Inconsistency, as I was hinting, is a most Uncreditable Blemish. By the way; This brings to my Mind a Story which *Beverovicus* quotes from *Guevera*, of a Physician that had got a Fever by a Debauch. A Gentleman that us'd to have his Advice, made him a Visit when he was sick, and finding him Topping his Wine very freely in that Condition; Doctor, said he, I remember when I had a Fever, you would not let me drink any Thing but *Endive-Water*. O Sir, says the Doctor, *our great Master Hippocrates, you must know, has entail'd a Curse upon all of his Family, that don't order themselves the Juice of the Grape, upon these occasions, and their Patients the Droppings of the Limbeck*. The Application's obvious. How shall I believe a Man that gives himself the Lie? And how can he expect to be Employ'd that can't be Trusted? Agen; Certainly a Physician should think it his Interest, and use all his Care, to make himself a remarkable Instance of the Significancy of his own Conduct and Skill. * ' It ' concerns an Artist, as *Fonseca* observes, ' that all things that belong to his Occupation should appear about him to Advantage. Now Health and Vigour are

* Cum primarius Medici scopus ab ægrotis accersiti, &c.

' the Physician's Wares. And therefore he
 ' has the more Occasion to carry a good
 ' *Sampler* of them in his Face. Accordingly
 ' 'tis *Hippocrates's* Advice to Physicians, to
 ' keep their Complexions Clear and Flo-
 ' rid, and their Limbs and Bodys, as near
 ' as they can, in right Size and Propor-
 ' tion. The World is generally weak
 ' enough to fancy a Man that looks Ill
 ' can make no Body Well. Now * Sick-
 ' ness, as another Physician observes, is an
 ' Enterprizing Thing; and therefore Health's
 ' the Time to lay up our Stores and Maga-
 ' zines against it. But enough of this. Be
 pleas'd to set out agen.

Eu. Perhaps you'll think the Restriction
 I am going to mention next too. Precise
 a one. It limits the Kind, as the former
 did the Quantity. For I am of Opinion,
 that no Profession has more Occasion for a
 good Habit of Body, and a confirm'd State
 of Health, than Physick. And a little Phi-
 losophy will teach a Man, that the Temper
 and *Crafs* of his Body depends very much
 upon the Quality of his Diet.

Po. Undoubtedly. Assimilation does not
 Identify so much as we think. 'Tis true,
 it unites Parts and Principles, but some-

* Cavendum est in secundâ valetudine, &c. *Alex.
 Benedictus,*

thing of their old Nature sticks to them still. There are some Configurations in Matter so solid, that no Concoction can Reduce them. And this, I think, shews that Simple and Plain Nourishment is the safest. It makes a Man all of a Piece, and fixes him in a Uniformity of Constitution. The more the Materials Correspond, and the closer they lie together, the stronger the Building. Vacuities lay us open to Violence. Now the more the Mass is Compounded, the less the Parts fall in with one another, and the looser they sit. Mixtures are an Imposition upon the Animal Powers. The Digestive Organs are form'd for Grinding and Separating : But for a Man to make a Powder-Mill of his Stomach, what is't but Filling a Mine to Blow himself up ?

Eu. You'll oblige me by being somewhat Particular. I perceive I was Trespassing.

Po. Not at all. The Preservation of Health has no such mysterious Art in't. The Rules and Means are Few and Obvious. As a Proof of this, let me observe from * *Erasmus*, and † *Cardan*, that ' we no where read that any of the Twelve Apostles

* In laudem Art. Med.

† Med. Encom.

‘ were Sick, tho’ most of them were old
 ‘ Men when they died. They were Tor-
 ‘ tur’d and Murder’d, but never Out of
 ‘ Order. Briefly ; Virtue, Good Air,
 Constant and Moderate Exercise, Regular
 Hours, Wholsome Eating, Plain Dishes
 thoroughly Drest, Clear Liquors, Cleanliness,
 and Cheerful Conversation, are a Fund of
 Life and Vigour. They supply the Flame
 with an even hand, and keep it from go-
 ing out or spending too fast. Luxury and
 Delicacy foul the Vessels, burthen the Spi-
 rits, and slacken the Tone of the Nerves
 and Muscles. Now this is but an odd Si-
 tuation of Affairs for a Man of Business.
 To be Light and Lively requires Dieting.
 Unsophisticate and Uncomplicated Nou-
 rishment keeps the Wheels in an Equal
 Motion, cheers the Heart, strengthens the
 Limbs, and makes better Blood than Soops
 and Sauces. Here then the Advantage rises
 upon us, and we are Gainers every way.
 We husband the Goods both of Nature
 and Fortune ; grow Rich and Significant
 too ; which is a Posture of things a Man
 can hardly be displeas’d with. And so I
 wait for your next Observation.

Eu. The Subject of that may be the
 Physician’s Choice of Recreations. And
 These agen must be consider’d under the
 former Distinction of Kind and Measure.

'Tis his Interest in general to comply with the Fancy and Inclination of Those from whom he looks for Encouragement and Favour, and to move by the Bent and Bias of the Company. A Conformity in the Choice of Diversions is a powerful Philtre. *Idem velle atque idem nolle*, in general to concurr in Inclinations and Aversions, establishes a good Opinion between Man and Man. There's something in't of the Love of Twins. 'Tis no wonder to find Those that Steer the same Course, embark'd in the same Bottom. And not only Convenience, but Sympathy, brings on these Confederacys. Whether it be, that by one Man's being Witness of another's Satisfaction, Both are Gainers, and relish the Pleasure or Advantage more in Common than they could do Apart; or whether the Pride of Human Nature disposes her to Admire her self in a Mirror that Multiplies; Whatever the Meaning is, we know the truth of the Fact; and may observe withal, that there's no Instance of this Complacency and Coalescence more remarkable than a Fondness for the same Amusements and Exercises. He that can play well at Ombre and Backgammon with the Quality, follow a Pack of Hounds eagerly with the Country-Gentlemen, cap Verses with a Wit, sing to a Spinett, or play to a Song, has a good hand at Painting,
or

or at least a Judgment in it, and speaks good *French* and *Italian*; Such a one may expect to be Physician in Ordinary to half a Kingdom. He propagates his Business faster than he spreads his Acquaintance. But let him manage with Conscience and Discretion. Let him consult Religion and Virtue, both in the Matter of the Diversion, and the Length of the Indulgence. Vicious or Indecent Gratifications must not be countenanc'd or flatter'd upon any Terms. This Rankness of Compliance would be very Unreputable, and make a Man look more like a Parasite or a *Procurer* than a Professor. In a word; There's always more lost than got by Pleasing at the Expence of Duty.

Po. A Mean and Abjeſt Obſequiouſneſs quickly eats out a good Character. 'Tis putting on a *Livery*, and looks as if a Man had Wages more than Fees in his Eye. *Cardan* is Expreſs againſt any thing Servile; *Cognoſcerint (homines) vos (Medicos) nullis pecuniis adduci poſſe ut ſerviat.* Rather than riſque a Temptation to ſuch an Unmanly Condeſcenſion, I would avoid Company, and confine myſelf to the Diversions of an Innocent and Uncenſurable Privacy.

Eu. 'Twould be the ſafer way, if you ſuſpected yourſelf of too eaſy a Temper. And a Phyſician has it more in his Power
to

to sweeten his Leisure to himself than most other People. Besides the common ways of Relaxing, his Plants and his Flowers and his Chymical Preparations are Entertaining and Improving at once. Which ever way he turns himself, he has Nature to bear him Company.

Po. I suppose you would not be misunderstood, as if you thought a Physician should resign himself up to Retirement. I believe he'd hardly make his Fortune out of a *Pythagorean Silence*.

Eu. I design better things for him. I only put a Case of *Frailty*; and I advise no further Confinement or Restraint than that requires. For 'tis certain that the Interests of Piety Probity and Honour being first effectually consulted and secur'd, a Physician's Employment bids him come abroad, and obliges him to a general and promiscuous Conversation. All that have Bodys have Business with him; and That's what he's oblig'd to attend. By conversing much with his Neighbours in Health, he sees their Manner of Living, and gathers his Observations upon their Conduct and Constitutions; which makes him still so much the fitter to assist them in their Sickness. * ' The Physician, says

* *Ægrotantis proprietatis nolle oportet, &c. Alex. Benedictus, Ubi supra.*

‘ one of the Faculty, should be appriz’d
 ‘ of all the Peculiarities of his Patient’s
 ‘ Constitution ; what it closes with, and
 ‘ what it recoils at. As soon as any of
 his Friends begins to complain, he has a
Memorandum in his Head of the Cause and
 Beginning of the Ailing. He recollects he
 was present at the Wrong Steps that were
 made at first. And He that knows how
 the Disorder came, and where it lies, is
 certainly best able to Judge what Method
 must be taken. Agen ; The People of
 Distinction and Figure expect a Physician’s
 Company ; and Those upon lower Ground
 would be proud of it, and often want it.
 And tho’ his Attendance upon the former
 may probably turn to most Account, yet he’ll
 find himself mistaken, if he does not think
 it worth his while to make an Interest in
 the latter too, and be ready upon all Oc-
 casions to serve and succour them.

Po. Very true. The Popularity of help-
 ing the Poor, if there were no more in’t,
 is an Estate to a Physician. For nothing
 gets ground so fast upon the Affections of
 a Generous Great Man, as the Example
 of Kindness and Tendernefs to Inferiors.
 A Nobleness of Soul implies a Largeness
 of Understanding. And ’tis reasonable to
 conclude there’s a great deal of Private
 Knowledge, where there’s so much Pub-
 lick

lick Spirit. Not to mention that Success among the Poor, in Difficult Cases, may often make as much Noise, and spread a Physician's Fame as wide, as the Cure of the Rich. Pray proceed.

Eu. I think we have no more to add under this Head, but that a Physician's Prudence directs him to bestow a Share of his Time and Civility upon the Retainers to his Profession, especially the *Apothecaries* and *Surgeons*. Their Concern with him is Important, and their Influence in a Country, not inconsiderable. He ought to conferr with them upon the first, for their sakes and the Publick's, and upon the latter, for his own. If he pleases to be Communicative, it lies in his Power to make them more Serviceable than otherwise they would be as well to himself as others. Imparting a few Secrets of his Skill and Experience lays a mighty Obligation upon these Dependetns, and yields more in the Consequence than can be hoped from an Absolute Reservedness.

Po. He that never discovers the reasons of things will in time be suspected to know nothing of them. Besides, I have found the Convenience myself, especially in the Country, of grounding my Apothecary in my own Profession. When I have furnish'd him with Instructions, I can
confide

confide in him the better, and send him in my place, where and when I can't so well go myself. If I had not thus provided myself with two or three such Co-adjutors the last Summer, when the Small Pox broke in upon us like an Army of Foragers, I must have been fatigued beyond my Strength, and died of other Mens Sickness.

Eu. By the by, since we happen to be talking about Apothecaries, I shall be glad to know what Characteristicks, you think, should most recommend a Man in that sort of Business.

Po. That you may please to learn from one of our Faculty, *Botallus*. * 'There's a great deal, says that Author, in the Qualifications of the Apothecary. His Honesty and Understanding are of mighty weight. He should know his Duty and his Business well, and address himself to both with earnest Application. He must have nothing of Asperity or Moroseness in his Temper. His Words and Actions ought to be Grac'd with all Good Nature and Civility. 'Tis Dishonesty in him to presume to deviate from the Doctor's Directions without his express leave. Some of these Dealers are so Hardy and Con-

* *Permagni hercle interest quâ morum probitate &c.*

' ceited, that they'll quite change the Do-
 ' ctor's Prescription, and correct him in his
 ' Quantities and Ingredients. And if no
 ' harm happens on't, the Patient and his
 ' Friends have the Secret reveal'd to them,
 ' and the Improvement boasted. But if 'tis
 ' attended with Ill Consequences, then the
 ' Enterprizer keeps it to himself. Thus the
 ' Patient, the Physician, and Mankind are
 ' abused all together. The Patient has Expe-
 ' riments, and the Doctor Tricks, put upon
 ' him. The Apothecary steals the Credit
 ' of the Cure; And the World loses the
 ' Benefit of the true Bill. Sometimes they
 ' are so fair as not to impose upon a Man
 ' till he's Well agen, and then they'll make
 ' him believe 'twas something they did of
 ' their own Heads that recover'd him, and
 ' that probably he had been in his Grave,
 ' if Some had not been wiser than Some.
 ' But a Conscientious Apothecary is at
 ' least a Safe Man. He's an exact Ob-
 ' server of his Superior's Directions: He
 ' Mingles according as he Reads; and he
 ' Learns as much as he can, but Mends no-
 ' thing. He Spares no Pains to make him-
 ' self a Judge of the Goodness of Druggs,
 ' and uses only the best. His Knowledge
 ' of his Business gives him a Sort of Me-
 ' chanical Dexterity and Address in the se-
 ' veral Parts of it. And the Want of that
 ' Knowledge

Knowledge exposes Him that pretends to
 it lamentably: It disconcerts him in his
 Proceedings, and throws him into Awk-
 wardness and Confusion. His Diligence
 and Concern will keep his Eyes open,
 and fasten his Attention to those Crises
 and Opportunities which the Physician or-
 ders to be watch'd and cultivated. Fur-
 ther; He'll have Occasion for Good Na-
 ture to keep his Heart open, his Com-
 passion Warm, and his Temper Cool;
 and to prevent Misconstructions of a Sick-
 Man's Impatience and Provocations, which
 may be such as would be Intolerable from
 a Man in Health. And the same Good
 Nature that makes him Unresenting and
 Tender, will make him Charitable too,
 and free of his Favours and Physick to
 the Poor. He's to remember too, that an
 Innocent Inoffensive Chearfulness is an
Anodyne that reconciles us to Suffering,
 and spreads Comfortable Presages upon
 the Fancy. To close the whole; An A-
 pothecary that administers thus ingenu-
 ously and agreeably, deserves good En-
 couragement, and a Handsome Requit. The
 Poor are under an Obligation to dis-
 charge the Debt with Thanks, the Rich
 with Coin, and Both with Commendation.
 Thus far our Author, and the Summary
 seems to be a compleat one.

Em. Your last Suggestion, about the Physician's Conduct among his Inferior Assistants, brings next into my Thoughts another thing, which, if I am not mistaken, the Physician ought to adjust with Art and Exactness; and that is the Regulation of his Business, and the Distribution of his Time. I, that am a Man of Speculation, and Contemplate and Live according to my own pleasure, find it necessary to keep a Road. An Immethodical Course of Life tumbles Things on a Heap. He that does not prescribe himself a Scheme, may do a great deal indeed; but how much to the Purpose? This is Throwing Dice in Business, instead of Taking Aim; and Setting Accidents and Events above Causes and Effects. All our Time should be wisely parcel'd out before we can make good use of any part of it. Man's Life must have a Chain of Action and Application. The very Functions of our Being move in Procession. However, Providence has alone the immediate Care and Direction of these. But God expects we should do something for ourselves in Management, tho' not in Nature. And there's nothing that forwards the Progress of a Design more than Measuring out the Steps we are to take in the Prosecution. Allotments of Days and Hours give Life to the Course of our Concerns.

They

They ripen and flourish strangely by keeping Pace as it were with the Sun.

Po. But give me leave to tell you, a Physician in Practice has not so much command of his Time as you may think. His Calculations and Resolutions are liable to be cross'd by many Turns and Casualties. He can hardly promise himself the Disposal of an Hour either by Day or Night. Much less can he project an Orderly Periodical Circle in his Affairs. His Times of Eating and Sleeping are not his own. And if the Quarters of the Compass can't be fixt, how shou'd the Subdivisions?

Eu. You seem to mistake me. I propose no more than that he should reduce his Measures as near as he can to Regular Returns, and a Constancy of Progress. And this he may do, whatever Exceptions he's to make for Extraordinary Avocations and Events. For the purpose, he may make a Resolution to Rise, and Study, and Dine, and Sup, and Visit, and Go to Bed, at stated Hours; to stay within so long in the Morning, and so long in the Afternoon; to set apart his several Days in the Week or Month for Domestick Affairs, for a Close Attendance upon the Business of his Profession, for Diversion, and the like; But all this with Provise's and Allowances
for

for Unforeseen Interruptions and *Eccentric* Motion. And the Convenience, or rather Necessity, of a Physician's keeping to such a Rule, is, I think, very obvious. For by this means his Patients and Friends are at more certainty about him. They know where and when most likely to find him, and when Sending for him will least incommode him. Then there's this further Advantage in keeping Time, and Living by Rule, that a Smooth and Orderly Interval of Leisure to Day, repairs the Breaches which the Necessity and Heat of Business made in his Constitution Yesterday. Nature's a Tender Thing, and like that wonderful Plant, which shrinks and falls under the Stroak of a Touch, must be re-inforc'd with Genial Influence before she can rise and spread agen.

Po. This Branch of your Discourse lays an occasion in my way of asking your Opinion about one Instance of Art, Whether you think 'tis a Physician's Interest to seem to have more Practice than he has. You know this is a Common Stratagem; and though I never made use of it myself, yet it seems to me not at all Unpromising. Such is the Perverseness and Partiality of Mankind, that one Way to get Business is to make them believe you have more already than you know what to do with.

If

If they find it out that you are Unemploy'd, you may e'en continue so. But if you move as if you were Overloaded, the Pleasure of Breaking your Back will soon bring Hangers-on enow about you. Agen; The Presumption of a Physician's having much Business carrys in't a Reasonable Motive to make use of him. For the more a Man's Exercis'd and Employ'd, the more Knowing, Experienc'd, and Fortunate he may justly be suppos'd to be in his Business.

Eu. But be pleas'd to Ballance fairly, (for I own I differ from you) and perhaps you'll see your Mistake. There's, in the other Scale, the Danger and Probability of a Discovery. And if That should happen, the Jest may never be forgot. At least, you must keep long out of Sight. For if you're seen too soon agen a Horseback, 'twill certainly refresh People's Memories, and revive the Story of your Misfortune. And 'tis not unlikely that he that rides out often to Beshatter himself thus into Reputation, will light at last upon a Bog, that 'twill be difficult for him to get out of at all. ----- And now, Friend ----

Pod. Give me leave to stop you; For if you are too hasty, you'll seem to put a Neglect upon Physicians in Preferment; and I must tell you, he that's call'd to practice

practice at a Princ's Court, has need of all the good Advice he can get.

Eu. I am sensible of it. And if I am not mistaken, I have read some Observations upon this Subject in some of your Authors. 'Tis likely you may remember them best.

Po. What occurs at present of that kind lies in a little Compass. If you expect it from me, take it thus in the Lump, as we meet with it in *Fonseca*.
 * 'Tis reasonable every ordinary Man
 ' should have good Security for his Life,
 ' when he trusts it with a Doctor; He
 ' should be very well satisfy'd of his Integrity. What a Sense of Duty, what
 ' a Clearness of Character, what a Firmness of Fidelity then are necessary in a
 ' Court-Physician? He ought to be almost
 ' Impeccable. Agen; † ' All Retainers to
 ' a Court find it no easy matter to keep
 ' their Feet in such Slippery Ground, but
 ' especially a Prince's Physicians. Instead of
 ' Flattering there's a Necessity they should be
 ' very Free with their Masters, confine them
 ' to Rules and Restraints, declaim against
 ' Luxury and Excess, brow-beat the proudest Examples of Licentious Living, and

* Quali fide actionumq; integritate, &c.

† Fallax est aulicis cunctis vita seu via, &c.

' arrest a Monarch in the Career of his
 ' Pleasures. Now, what Returns is a Phy-
 ' sician to expect for such Plain-Dealing,
 ' in such a Place? Princes are too apt to
 ' look upon the Liberty of doing what
 ' no Body else must do, as one of the
 ' Richest Jewels in their Crowns, and to
 ' run riot accordingly. If any harm comes
 ' of the Extravagance, they find a way to
 ' tax their Doctors with it; and if none,
 ' they ascribe the Escape to their good
 ' Stars; and all this by Virtue of their
 ' Prerogative. On the other hand, a Phy-
 ' sician's oblig'd to exert his Authority, yet
 ' with all the Decency and Deference he
 ' can, and to rule his Betters, tho' with an
 ' Air of Duty, rather than Tuition. 'Tis a
 ' true Saying, *Malus est Minister Regis Im-*
 ' *perii Pudor*. Bashfulness is a very im-
 ' proper Quality in Courtiers. You'll find
 ' yourself mistaken, if you think to River
 ' your Interest by such Compliances as
 ' wou'd do very well elsewhere. ---* A
 ' wise Physician would decline prefer-
 ' ring, upon his own Strength, to Princes,
 ' even in their Slightest Indispositions. Great
 ' Bodys are as subject to Insensible Decays
 ' as Lesser. And if they happen to tumble

* Non tantum in gravibus sed in levibus quoq; Prin-
 cipum morbis &c.

' while you pretend to keep them up with
 ' your own Shoulders, they'll bury you in
 ' their Ruins. ----- By this time, I believe,
 we have almost exhausted our Subject, and
 may draw towards a Conclusion. What
 remains, is the last Scene of Practice. And
 he that would wind up the Action cre-
 ditably, has, in my Opinion, these two
 things to take care of. He must know
 when 'tis time for him to withdraw, to
 desist from Business, and Live to himself.
 And he ought to be sensible too, how much
 his Reputation's concern'd in the Choice
 of a Successor. 'Tis impossible to deter-
 mine the *Crisis* of Recess. This varys with
 Accidents and Circumstances. A Crazy
 Constitution, or a Strong one Impair'd by
 Drudgery, is an Early Discharge. To
 shorten his own Life that he may lengthen
 other People's is what no Man can answer
 to his own Being. We must not look
 on't as an Indifferent Matter, how coarsly
 or kindly we use Ourselves. We are Ste-
 wards, under Providence, as well of our
 Bodys as our Circumstances; and we are
 no more Authoriz'd profusely to waste
 our Health or Vigour, than to throw away
 our Lives in a Private Cause or Capacity.
 Then too there's little Depending upon a
 Disabled Man. Who would stand to the
 Information of a Clock, that knows the
 Wheels

Wheels are Worne, and the Movements Broke? Such Over-grasping is of Ill Consequence to Both Parties, the Patient and the Physician too. It snares them in fatal Disappointments. It makes the Doctor Useless, and leaves the Patient Helpless. Feeble Advances and slow Motion serve to no purpose against a sudden and violent Seizure. This is no Time for *Fabius's* Conduct. And indeed, for the most part, Expedition and Alacrity are two Thirds of a Cure. What an unpardonable Pretendingness must it be then to undertake the Preservation of Life in the last Declension of Strength; to proclaim War against a Potentate in his Head-Quarters; and set a Pallie to grapple with an Apoplexie? And what can it be at last that Ferments a Philosopher thus, that stings him with Eagerness and Impatience, and makes him Task himself at this unmerciful rate? Why, what but that Tyrant Avarice, that Plague that so commonly pursues Old Age and Abundance? 'Tis generally This that keeps the Animal Powers continually at Work, injects as 'twere a New Tide of Spirits into the Vessels, and banishes Impotence and Infirmary. Hold up a *Jacobus* to a Coverous Practitioner upon Crutches, and he'll flie to you like a Bird to a Boy's Hat. There's nothing so Ridiculous, nothing so

Difficult, nothing so Impracticable, but what a Passion for Money will make a Man attempt. 'Tis the hardest Service one can enter into. No Inability, no Want of Limbs or Necessaries, excuses you constant Work and Waiting. What a Monument of Ignominy and Contempt then must a Physician be erecting for himself against his *Exit*, that sinks into this Meanness of Behaviour, that sacrifices Health and Repose to a Superfluity, and as it were catches at Gold in his last Convulsions? When it comes to This, his Character must needs wear off apace. His Relation to the Faculty thenceforward will imply nothing of Dignity or Merit, nothing but what's Mercenary and Mechanick; and the Publican will be better known than the Physician.

Po. As he deserves to be. I have often lamented the Misfortune of Some of my Brethren that have dragg'd this Chain. I never knew One of them but went off a Loser, liv'd in Misery and Infamy, and died Sooner and Poorer than he would have done with a Moderate Appetite.

Eu. I know your time is precious, and am satisfied you have all the more Refin'd and Minute Instructions in your Head, which you have met with in *Hippocrates* and others of the Ancients. And therefore, if you please, two or three Words to a Physician's

fician's Concernment and Interest in the
 Choice and Recommendation of a Suc-
 cessor, and I shall detain you, upon this
 Argument, no longer. As for Qualifica-
 tions, I need not observe, that they ought
 to be the same in him that comes after,
 as in him that went before. The Nature
 and Reason of Things descends Uniform
 and Invariable. Nor does This properly
 come under Cognizance here. Merit and
 Qualification are suppos'd to be understood
 by the Recommender. What I would wish
 him to be careful in, for his own sake,
 is to be sway'd in his Choice by nothing
 so much as Desert. If the Man he brings
 into Play should happen to be Proud and
 Covetous, the poor People would date the
 Disadvantage from the Time and Occa-
 sion of his Settling among them. The
 Gentry will think themselves ill-us'd by his
 Introducer as well as by Him, if they find
 him Ill-Bred or Unconversable; And so the
 Clergy ought to do, if he's Scandalous in
 Morals or Principles. Not to be tedious;
 'Twill be expected, that a Physician should
 consult his own Credit and Honour in
 Naming a Successor. For such a Nomi-
 nation is a sort of Adoption. The Poet
 deliberates before he declares his Heir to
 the Bays; And shall not a Physician be
 very secure of the Person's Worth he be-
 queaths

queaths his Interest and Business to? The Life, Health, and Ease of, it may be, half a County are very considerable: And he that has had the Care of them good Part of his Life, ought to make the best Provision for them at the Close of it. This is the way to survive himself. 'Tis a *Mortgage* upon the Good Word of Posterity. It embalms the Memory of a Man's Discretion Ingenuity and Publick Spirit, and represents him better than his Figure in Marble upon a Tomb.



F I N I S.

